# THE CHRISTIAN-EVANGELIST

October 25, 1959

FRONT RANK

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

THE ESSENCE OF **PROTESTANTISM** by Hoke Dickinson

John Wycliffe

A Faith to
Live by

FAITH is that quality of life that we "live by" whether we are always conscious of it or not. Faith in God and his Son Jesus Christ is the gift that we receive, as we accept Christ and place our lives in His keeping, but it is often tested and

tried by life's experiences.

The Scripture tells us that faith comes from hearing, and hearing by the word of God, but the revelation of the strength—or weakness—of our faith often comes to us during crises. Such an experience came to me last year.

After a few months of declining strength, I went to the hospital for a physical check-up. When examinations were completed, I was told that major surgery and x-ray therapy would be neces-

sary. I was shocked beyond words.

For several hours following the doctor's report fear and faith had a terrific struggle for supremacy in my mind, but before I slept that night faith had won. I had the assurance that all would be well for God would strengthen me.

The foundation of my faith seemed to grounded on Scriptural promises I had memorized through the years, but that lay dormant in my memory until this crisis had arisen. Words of such hymns as "Our God Is Able to Deliver You" and "God Will Take Care of You" came into my thoughts unbidden, bringing comfort and assurance. At times my faith would waver—yet these promises of God, my personal faith and the prayers of many Christian friends and loved ones held me up above fear and anxiety during many months of recuperation.

Today my doctors tell me I'm entirely free from any symptom of malignancy—and I feel well enough to keep up my home, and to participate in a few outside activities. I have a heart filled

with gratitude and joy.

I now look back over the experience and know that "a faith to live by" is grounded in the acceptance of the promises found in God's Word, and a willingness to accept His love and guidance and care for us during every experience of life.

The "seed of the word" sown in our minds and souls helps us to know in whom we trust when the

storms of life come.





# HECHRISTIAN FRONT

**EVANGELIST** 

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### THIS WEEK . . .

Pictured on this week's cover is John Wycliffe (1328-1384), the "Morning Star of the Reformation" who taught that the Scriptures are the only law of the Church and who is most remembered for his translation of the New Testament from the Latin Vulgate into the English tongue.

Wycliffe advocated simplicity in church organization and practice and he was thought to have no scholastic equal in contemporary England. He voiced resentment of foreign papal taxation and greed and urged a more Biblical faith.

Born in Hipswell in Yorkshire, Wycliffe rose to great scholarly distinction in Oxford. He steadfastly opposed the wealth of the church of his day and the pope's interference in political life.

As a result of his influence in Bohemia, John Hus and others attacked secularization of the church and clerical corruption; at the same time they gave emphasis to the Scriptures as the rule of life and sought more frequent participation in the Lord's supper.

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John Wycliffe (1328-1384). Photo by RNS.

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### Faith is not a "package deal" but a spiritual venture with open mind and dedicated heart

ON REFORMATION Sunday we celebrate the birth of Protestantism. We remember the daring and courage of Martin Luther, who, after failing to correct some of the corrupt practices of the Roman Catholic Church while yet within it, began a movement which has had tremendous impact upon the religious and secular world.

While we know that there is a vast difference in the Christianity of Roman Catholicism and Protestantism, we need not spend our space here in denunciation. We would better spend it in understanding the essential nature of Protestantism itself. Yet we all know that there are vast differences in points of view in theology between Protestants, so that no one of us can speak for all of

What I feel to be the essential nature of Protestantism does not apply to all Protestant groups and I shall point this out. What I have to say would probably meet with differences of opinion and even opposition among some Protestant bodies. This very spirit is of the essential nature of Protestantism itself. Because of its very nature no one person can be spokesman for all. I am glad of this. I don't want to be the spokesman for everybody. I think this is one of the great strengths of Protestantism.

THEREFORE what I have to say to you comes out of my thought, my study, and out of my experience. I give it to you for your thought and consideration. If after due consideration you do not feel what I have to say is valid, you can discard it and follow a line of thought which, for you, seems to be more valid than this one.

I am glad that Protestantism is like that. I am glad there is that freedom in it.

I am glad that I cannot say to you with authority "This is



-MARTIN LUTHER, "Father of the Reformation." Photo by RNS

# The Essence

it," and you take it. I am glad that Protestantism respects the mind of every individual. I am glad that it sees the dignity of the individual and gives the individual the opportunity of making of his faith a venture with God. After acknowledging and stating this essential of Protestantism, let us take a look at what I consider to be its essence.

I think it is of the essence of Protestantism to be in a state of uncertainty with God. statement may startle you for a moment-it is the essence of Protestantism to be in a state of uncertainty with God. Now this is not a plea for vagueness in our thinking about God nor for looseness in our relationship with him. But I believe that it is the essence of Protestantism that we are constantly in a state of uncertainty with him. We never get him quite contained in a neat little capsule, which by taking one a day makes everything all right.

Faith in God is a venture. It is not a once and for all final act.

There is no ex cathedra pronouncement that can give us the final certainty and upon which we can finally rest the case of our own personal faith in God and our own relationship with him.

We express our faith by saying "Life is good." How do we know it is good? Because we trust a good God and living in that trust we find life to be good. That is how we know it is good. How else can we know? Certainly not because that someone with supposed authority tells us it is so.

Someone asked Bertrand Russell, "Do you undertand Einstein and do you agree with him?" He said, "The answer to the first question is no and the answer to the second one is yes." We are always accepting things we do not fully understand, not because someone compels us but because we see by the very nature of things that they must be true. I am glad that we have this approach because it does not shut the door upon free inquiry.

Faith as a venture is quite different from faith as a body of facts declared as such within some authoritarian system. Let me say here this is the very point at which Protestantism differs from Roman Catholicism, but let me also add that it is here that one Protestant body differs from another. Some Protestant bodies, who make much of having no creed, in a very real sense have established a norm of orthodoxy, which becomes not only the test of orthodoxy but the test of fellowship.

The early Disciples leaders objected to written creeds, not on the basis merely of what the creed said, because with much of what the creed said they agreed. They objected because of the fact that creeds tend ultimately to to Christ. Herbert H. Farmer has described faith in this way.

Faith is that attitude of mind, which, finding itself laid hold on by the truth concerning God's love as given through Christ, commits itself to that truth in adventurous trust and obedience, in spite of all the mystery and perplexity that remains.1

Men often make the mistake of thinking that religion is the only field where men have to resort to faith. They are sure that the practical things like science deal altogether with facts, but religion has to deal with what man cannot prove, therefore with what is not practical.

for, a conviction of things not seen."

True, if you accept this idea of faith you cannot hope for a fixed static body of truth which you can accept bodily and be saved. Faith is held tentatively at every step. If you hold faith this way it does not mean that you are in danger of losing itit means that you have the possibility of enlarging it.

If you hold it the other way you do not have that blessed possibility. It always remains a little, fixed, static thing. God will not become less as we learn facts about him. Of that I am confident. He will always become more, and as he becomes more our faith as an encounter with

# e of Protestantism

by Hoke Smith Dickinson

Minister, Wilshire Christian Church Los Angeles, Calif.

become the test of orthodoxy and thus the test of fellowship.

Faith as a venture requires freedom of inquiry, freedom of thought and freedom of expres-If you get yourself all bound up with a written and formulated creed, encrusted with tradition so that no change is possible, and is rigidly set as a test of orthodoxy and a test of fellowship, you no longer hold faith as a venture with God.

The essence of Protestantism is not just to have correct information about God, but it is to be susceptible to his spirit. Faith is not the acceptance of a neat little package of information about God, or Christ, or life.

Faith is a developing encounter with a person. When Paul says we are saved by faith, he does not mean that we are saved by repeating certain statements about Jesus. He means that we are saved because God did something for us in Christ, something we could not do for ourselves. He means that we are saved by a complete acceptance and response

They want to draw a clear line between knowledge and believing, and this is a terrible mistake. Science rests as much on faith as religion does. Every great scientist from the beginning of science until now acts on what he cannot prove. Who ever saw a light year? Who ever traveled to the nearest star? How do I know there is such a thing as an atom? In all these cases we believe things we cannot see. We leap ahead of the observable facts.

What, after all, is the law of science or nature? It is taking for granted that since we have observed in a great number of cases where A causes B we can always act on the belief that A will always cause B. Then one day A causes something slightly different from B and we have to change our law. It is not as constant as we had thought. have discovered new data. Science goes as far as it can to prove things and then it, too, acts on the basis "of things hoped

1From God and Men. By Stone and Pierce. Abingdon Cokesbury Press.

him should become greater. should not stay fixed and static as some people want it to do.

I know some people don't want an adventurous faith. They are afraid of it, so they react in some cases by saying "If you can't prove it we don't want it." Others react by seeking a body of facts declared as such by some authority and they take refuge there. I know this is a great temptation to many people in this present confused age of our. How wonderful it is to have someone tell you, "We've got it all fixed up. We have it here in a nutshell. Just let us give it to you."

Many people in our day take the supposedly easy way out, and look to some authority so that they can be relieved of the responsibility of being either right or wrong. They are saying "You tell us what to believe." The spirit of Protestantism at its best says, "Faith is not the acceptance of a body of fact. It is being susceptible to the spirit of God." Nobody can give you that. That rests finally with you.

(Continued on page 26.)

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St. Giles Cathedral, Edinburgh, is a citadel of Reformation theology and art.

The World Convention is a treat in store for many Christian Church members in August of 1960

# Keturn to Old Scotia

by Perry Epler Gresham

President, Bethany College Bethany, West Virginia

HERE is excitment in the Gresham household as we make plans to sail for Old Scotia next summer. For eight years I was summer preacher at Old Renfield Church of Scotland in Glasgow. I look forward to the reunion with these dear friends.

It is a matter of debate whether the people of that bonnie land or the lochs and mountains have most appeal. Together the pull is quite irresistible. A stroll by the banks of Loch Lomond or a visit to the Trossachs can be surpassed only by high tea in a Scottish home just off Princes Street in Edinburgh.

For anyone who shares the restoration views of Alexander Campbell, a visit to Scotland is a pilgrimage. Both Thomas and Alexander Campbell were students at the University of Glasgow. The Old Main building at Bethany College which has survived for a century was patterned after the collegiate Gothic halls of man's dominion over nature.

of the University.

The Scottish theologians, poets, scientists, and ministers who helped to form the minds of these two reformers are remembered in that pleasant land. Robert Burns of Ayre, Thomas Carlyle of Edinburgh, Walter Scott of Abbotsford, and the Haldanes of all Scotland are genuine contemporaries to the sensitive visitor.

Edinburgh is one of the most beautiful cities in the world. The glory of the Royal past is exemplified in the famous old castle which looks down on the city. The royal mile to Holyrood is rich with memory. The stores that front Princes Street are replete with offerings to catch the eye of either man or woman. The Churches are citadels of Reformation theology and art. St. Giles Cathedral knows no equal for originality and charm. The bookstores are a happy hunting ground for the literate pilgrim. The old flower clock is a symbol The Scottish theater looms large against the backdrops of the world.

Nothing could be more appropriate than a world convention of the Christian Churches in the year of the Sesquicentennial between the Declaration and Address and the founding of Brush Run Church.

It will be a happy day when the ship leaves port bound for the land of shadowed glens, courtly mountains, and warmhearted people who are our spiritual progenitors.

Edinburgh scene-Princes Street.



# Editorials

### We're Going to Edinburgh

SO IS Perry Gresham. (See "Return to Old Scotia" in this issue.) So are a lot of Americans and Canadians, perhaps 1,500 of them. There will be brethren there from "down under"-Australia and New Zealand.

From more than a score of countries, we will gather as guests of the British churches of Christ at the sixth World Convention of Churches of Christ, August 2-7, 1960.

We received several compliments for our admission in an editorial prior to the Denver Assembly of the International Convention that the vacation aspect of the gathering was not being overlooked. In this case the truth didn't hurt. So, we make bold to mention the fact regarding Edinburgh. We are even putting it high on the list.

By the way, there may be some of us who ask the question that outsiders often ask: "What is the difference between an International Convention and a World Convention?" It is both historical and functional.

The International is comprised of churches in Canada and the United States. It stems from the 1849 Cincinnati Convention. It is a functional organization, since twenty agencies of our cooperative life report to the membership at large and plans are approved for their future work. (Yes, we know-they aren't binding on the local congregation. But the agencies function for all local churches which wish to work together in this fashion.)

The World Convention is almost entirely for purposes of fellowship and inspiration. There is only enough organization to hold it together. In other words, the British churches, the Australian churches and others, have their annual business gatherings, their foreign and home missions, their benevolences, the same as the Americans and Ca-

Beginning at Washington, D. C., in 1930, these gatherings have been held every five years, whenever it has been possible. We well recall how we had our bag packed ready to travel to Washington when the news came that a member of our student parish had died, so we were unable to participate in the organization of this World Convention.

Dr. Jesse M. Bader served as first president and was then elected general secretary, a

position which he has filled with dignity. efficiency and cordial good will ever since.

It will be the memory of a lifetime, if you go to Edinburgh. We think it's worth a sizeable piece out of our savings account.

### Hold Up Your Head

OM DOOLEY! This is a name to reckon with. No ballads have been written about this Tom Dooley but it would not be surprising if one were forthcoming. For Dr. Tom Dooley of Muong-Sing, Laos, near the border of the Chinese People's Republic, is no legendary character out of the sentimental past.

One Sunday night last winter, as we have done so often, we turned on the car radio to listen to the news as we made our way home from a speaking appointment. This time, contrary to our experience with another station in a former place of residence, the sports news did not follow the general news.

A soft, distinctly unprofessional voice was heard: "Hello there. This is Dr. Tom Dooley, speaking from the kingdom of Laos." We didn't know anything about Medico, mentioned as a supporter, or the International Rescue Mission, 255 Fourth Avenue, New York City. When he spoke of St. Louis as his home, we imagined that it might be a rebroadcast of a shortwave greeting to relatives, or something like that.

We still don't know much about Tom Dooley. But we have never missed his late Sunday night broadcast if it has been possible at all to hear it. There is something about his voice, his sincerity, his apparently absolute frankness, his concern for the petty but intensely interesting details, that is so admirable. It makes one want to be better than he is.

We should have commented about Tom Dooley months ago. Now the papers and journals, from the New York Times to this one, are carrying news of his spectacular flight to America for a cancer operation and his plans for an early return. We still want to pay our respects.

What can one medic do in a land suddenly become a battleground again? Well, when you listen to him, it sounds like one poor, sick child in Laos is worth one American physician's life, if that is what it takes to save him. Do you suppose that could be so? What will the total influence be of a fellow like Tom Dooley, if he does get back?

# From MISSIONS to MISSION

by Virgil A. Sly

From his presidential address before the Division of Foreign Missions of the National Council of Churches of Christ in the U.S. A. at the divisional meeting Dec. 7-10, 1958, in Pittsburgh.

UPON my return from a world journey, I tried to gather up, from my shattered concepts, certain articles of faith and assurance which would enable me to think clearly and honestly about what was involved in the projection of mission in our day.

It would be well if we consider what is our purpose and our message. The message is the concern of God for man as revealed in Jesus Christ. "God so loved the world" that he *gave* His Son that man through belief in him should not perish.

Jesus Christ, when asked what was the major concern and value of the law, called those inquiring back to the basic fundamentals of relationships with God and man by stating the first commandment:

"Hear, O Israel; the Lord, our God, the Lord is one. You shall love the Lord, your God with all your heart, and with all your soul, and with all your mind, and with all your strength." (Mark 12:29-30)

Then he said, "The second is this: You shall love your neighbor as yourself."

To me, this second command is mission identified with the mission of God.

This call to mission was to be done in the true pattern of God's concern. "As the Father has sent me . . . so send I you." "Go into all the world . . . make disciples"—"Preach, teach, heal, baptize, and I am with you always."

Our mission is God's mission faithfully carrying the message of God through Christ reconciling the world to Himself. (2 Cor. 5:19.) We are participants in the mission of God.

The mission then is God's mission.

The results of the mission become visible when-

ever the *Word* comes to man or woman and is received with repentance and thanksgiving. Therefore, basic to all Christian mission is the redemption of the individual and society.

Out of the conversion of the individual comes the establishment of the church and the formation of the Christian community in which is to be found the living fellowship of faith and love, renewing in human hearts the reconciling work of Christ which overcomes all barriers which estrange men from God and from each other.

The Christian mission is concerned with the whole relationship of man with God and men with each other. Of course the supreme and ultimate objective of the church's mission must be to share its greatest treasure, which is the reconciling love by which it is sent forth.

The Church's mission testifies to the good news. However, the presentation of the good news is made in many ways and uses as its instrument the lesser treasures of human knowledge and skills such as medicine, education, literature, agriculture, special techniques and secular skills of such nature as will add to the advancement of the message.

The message is God's message. It becomes our message whenever it possesses us, not when we possess it. The possessive note of Western denominational pride has no place in God's mission. We say with our pride "Our Mission"; we should say, "God's Mission."

If the above thesis is valid and true then we must endeavor to base the whole strategy of the projection of His mission about certain eternal truths rather than about our denominational position or segment of what we can see to be true. Such truths as:

God is the Father of all mankind.

Jesus Christ is the Redeemer of our world.

The gospel is the instrument of God's transforming love.

All mankind is heir to the dignity and spiritual equality that is their due as sons of God.

Christians are one within the concern of God.

Dr. Sly is executive chairman of the Division of World Mission, United Christian Missionary Society, Indianapolis, Indiana.

The breadth of approach to the task given to us by God crushes to earth the barriers of separateness which divide us. This concept of the breadth of God's will should unite us in mission. It should lift us above our denominational possessiveness, above conducting missions to becoming lost in the mission of God.

Our awareness of the transition from missions to mission involves the necessity of planting the concept of the church as mission deep into the heart and life of our churches. This also involves a courageous spirit of adventure which seizes this opportunity to find out what is the Church's mission in a space age of unlimited danger and of promise.

Certainly denominational segmentation is not the answer for such an age. One Church, one gospel for one world should at least be the heart of the Church's mission—a concept that is as big as our problem. The Church is the mission. The mission is to the whole world. The mission begins where the Church is. The field is everywhere.

It is my belief that if our sense of mission begins to approach the breadth of the mission of God we can through him meet and overcome such tension and problems as plague us over all the world, if we realize that such tensions exist because of what we are and do fails to attain identity with the mission of God.

For example, such issues as these:

The fact that the revolutionary world in which we live is the inevitable judgment of God in response to man's failure to recognize the dignity, the rights, and the freedoms of man.

The spiritual vacuum in the soul of man which we continue to endeavor to fill with what we know to be temporary non-lasting expedients such as nationalism, communism, reviving of ancient cultures and religions and, in the West, continued dependence upon materialism.

Our inability to avoid the tensions which arise between us and our missionaries and between the missionaries and the nationals bring to us further evidence of our resistance to complete commitment to dominant Christian love within our relationships.

The divisions within the body of Christ's Church reveal our slavish adherence to traditional practices and our tenacious clinging to our particular revelation of Christian truth.

Our resistance to the fullest expression of the aspirations of the younger churches, who are seeking creative freedom and self-expression, is mixed with our Christian concern for the work which we have established and our reluctance to take second place in the direction of the program.

Nationals in their new-found strength are capable of making major contributions to Christian thought and program. On the other hand, they often desire full authority and direction of the program without being willing to accept full

responsibility involved in the integrity of Christian administration.

However, it is well for us to look carefully at the image they present. We may see ourselves within it. It is here that a need for real repentance is needed on both sides—of the church that sends and the church that receives.

We are inclined to resist emerging church structure that does not conform to the Western pattern of its founder. Surely out of this non-conformity will emerge practices and procedures which will enrich all Christian tradition. Is it not possible that God in His mission of love is speaking to them also?

Most of our cooperation has not been planned with the whole strategy of the mission of God in mind. Instead of being dominated by the purpose of God, it as been dominated in many situations by expediency. If two boards are willing to work together or two missionaries, a cooperative project emerges, but all of us have been most reluctant to yield anything if it takes from our denomination any authority or sovereignty.

Also, we have been reluctant to delegate to the cooperative bodies we have created, such as the Division of Foreign Missions or the International Missionary Council, any creativity that places them in position to challenge the sovereignty of denominational control.

It seems to me that if we are to carry forward the mission of God we should make these instruments of cooperation which we have created effective in the total projection of his mission.

We should encourage the Division of Foreign Missions to seek a creative relationship with its cooperating boards which places it in a position of leadership rather than a group that merely executes the responsibilities allocated to it by the boards.

We should expect the staff of the Division of Foreign Missions to assume greater responsibility for the development of a cohesive unity among us who represent the boards of the Division of Foreign Missions.

The leadership of the Division of Foreign Missions within the ecumenical movement must be broadened to include the emerging ecumenical consciousness of the younger church.

One of the great issues before the Protestant churches today is the necessity of bringing the supporting constituency of the various denominations abreast of what is new in the missionary movement of our time. The Division should lead out in the field of interpretation in this new age of mission.

The merger proposed between the International Missionary Council and the World Council of Churches brings before the Division of Foreign Missions the need to restudy the relation of mission and church within the proposed Division of Missions and Evangelism of the World Council

of Churches and its effect on our concept of mission.

As boards of the denominations working within the cooperative framework of the Division of Foreign Missions, we should study the basic setup of our own boards in order that cooperative interests will not always have to adjust to our varied pattern. Also we should try to find out where the ecumenical and cooperative set-up needs to be adjusted to the broader interest of the total mission of God.

Through the World Council of Churches there are coming forth many important studies in areas of rapid social change. There is on the part of a number of mission groups an attitude of amusement and sometimes contempt that these discoveries of the researchers in rapid social change are finding out things we have already known. Let us change our attitude and thank God that again avenues of new participation have been opened and seize the opportunity for interpretation within the framework of this vast and comprehensive study.

The areas of agreement between the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches and the International Missionary Council regarding projects and mission concerns are a field of ecumencial concern. Inter-Church Aid must not be apart from the church's mission.

The Theological Education Fund becomes an expression of ecumenical concern backed up by appropriate provision of funds and representation. This fund has infinite possibility of a true ecumenical pattern for the future.

The issue that stands squarely across the ecumenical path is the problem of the authority and sovereignty of the mission boards. We must face the fact that racial and denominational missions need careful study.

. . .

Must we not rethink the presentation of the world missionary task to the churches of our people in order that we make our essential commitment to the real basis of the Christian mission as an integral part of everyone's experience and not alone to emotional and sentimental attachment to persons and projects?

Can we rid ourselves of Westernism, which hinders the message we present? Is it possible to eliminate our identity with the safe procedures of power which we have used in the past because it has been to our advantage, and commit ourselves to the great Christian imperatives involved in reconciling man's relationship through Jesus Christ with his\*fellowman?

Is it possible to rethink our concept of the qualifications for missionary service, recognizing that such service must be motivated by a deep abiding love of God in one's fellowman, and that all other skills are important but all are sec-

ondary to a genuine love?

Is it possible for us to recognize that we may be able to contribute more to the advance of the Kingdom of God through the emerging ecumenical movement than we will alone within a strictly denominational structure?

What is to be our attitude concerning the increasing demand for Christian union?

Can we face the truth that the continuing identity of our denomination is not of major importance, but that the really important thing is whether the church of Jesus Christ is free to develop along the lines that may not be familiar to us now and yet be within the purpose and intent of God?

How can we find great depth of spirit in our administrative relationship?

The mission is God's and yet, wonder of wonders, He has given it to us!

• • •

There are some very basic issues that confront us which we must meet if we are to be true to the mission and to ourselves as its instruments.

First is the fact of the revolutionary situation, the rising tide of nationalism, the political changes, the deep resentment against the West. This cannot be solved by our following in the train of Western power nor can we put our dependence upon our individual denominational ability to reach the people.

The world is seeking to assert itself, it wants equality and at the same time has a deep longing for spiritual self-realization. The challenge to Christian mission is to claim this revolutionary situation for Christ.

In the second place, there is the reality of the younger church. The most challenging fact of our times is the realization that this church is also seeking to attain a status of equality and to find a way of expressing its faith and show its sensitiveness to all life. Can we find a real partnership with it?

There is a third reality which we must be able to understand—the ecumenical era. Here is a new kind of thinking in which the non-essential lines of separateness within the field of religion become unimportant. The ecumenical era can become a new thrust in the mission of God. Can we become spiritually sensitive enough to comprehend it?

A fourth issue is world confessionalism which towers above the structures of our cooperative and ecumenical edifices which we have built so painfully through the years. Sovereignty and pride still thwart the mission.

The fifth issue is church and mission which calls upon us to revamp our thinking, our structures, and our spirit. This will involve us in study to face our future in light of the real issues of mission. It will crush our pride and call us to deep repentance and prayer. It will break through to

(Continued on page 20.)

# NEWS

The Church at Large



Disciples Report . . . .

### Clothing "Crash Program" in Japanese Crisis

A "crash program" is under way among Disciples to collect clothing for the estimated 1,200,000 left homeless by typhoon Vera which hit Japan late in September.

The Disciples are cooperating in a united Protestant effort to respond to an appeal from Church World Service officials in Tokyo for 100,000 pounds of clothing which are needed within the next month.

The appeal to the churches was made by Spencer Austin, chairman of the Committee on Relief Appeals, and Barton Hunter of The United Christian Missionary Society's department of social welfare.

Austin and Hunter asked Christian church members on the West Coast to send clothing immediately to Church World Service Depot, Modesto, Calif.

They said that state secretaries and committees on Christian Action

TOKYO—American Protestant and Roman Catholic relief agencies which work cooperatively in aid distribution programs in Japan rushed a plane load of 17,000 pounds of supplies to victims of the worst typhoon in the country's history.

The supplies, consisting of food, clothing, blankets and medicines, comprised the initial shipment to the disaster areas by Church World Service, overseas arm of the National Council of Churches; Catholic Relief Services—National Catholic Welfare Conference; and the American Friends Service Committee (Quaker).

and Community Service had been contacted and are cooperating in an appeal to the churches in Washington, Oregon and North and South California. Non-West Coast churches should send clothing to the usual CWS centers. Churches were reminded that each shipment should be accompanied by the usual eight cents a pound which is necessary for shipping. All types of clothing are needed.

While the clothing "crash program" got under way in the United States, Dr. Austin reported that funds from the Week of Compassion

were already at work helping the millions of homeless. He said that CWS at once sent \$15,000 in cash for medical supplies and other relief needs plus thirty train carloads of powdered milk to the disaster area.

The typhoon hit central Japan first and then made its way to the north toward Hokkaido, leaving 22 trains stranded and disrupting rail traffic in 80 places. The city of Nagoya was hardest hit. In addition to the homeless, 5,000 were reported as dead.

The Japanese typhoon created an unusual crisis for church leaders since most CWS clothing depots had been depleted only a few weeks previously by emergency shipments to typhoon stricken Formosa. The Japanese and Formosa typhoons, each a major disaster, emphasized the needs for churches across the United States to keep a steady flow of clothing going to the CWS depots.

### Secret Polygamy Cults Exposed

FARMINGTON, UTAH—In recent weeks, six secret polygamy cults have been uncovered by Grand Jury investigation here in Davis County, Utah.

Jury Foreman Henri J. Frederiksen said these groups are living in unlawful cohabitation, own communal property, hold clandestine meetings and send out missionaries.

A census taken in 1955 revealed a population of 39,500 in Davis County with 29,844 or 75.5 per cent listed as Latter Day Saints.

Mr. Frederiksen stated that "public apathy must be changed if the rapid growing practice is to be curbed." Investigators have found evidence that the number of men in Utah with plural wives may have doubled in the past five years alone. The men have two to seven wives and as many as 38 children.

Young girls—some only 14 years old—are being "married" to older men as second and third wives.

There are instances in which children are taken at an early age and are taught to lie and cheat in regard to their background.

"Based on evidence we have obtained so far, 20,000 would be a conservative estimate of the number of people belonging to all of the polygamous groups in the state," is a statement reported by the press as having been made by an unnamed member of the grand jury.

Having lived among these people for the past 14 years I can testify to the fact that the practice of plural marriage is unsavory, degrading and the conditions under which these families must live are deplorable beyond description.

No matter what the religious aspect of this practice, it is against state and federal laws and should be stamped out.

Plural marriage was practiced in Utah by members of the Latter Day Saints Church before the state entered the Union in 1896. The practice has never ceased to be carried on even though the church has, for many decades, considered polygamy to be contrary to the faith as well as a violation of state and federal laws.—LLOYD W. NEWTON, President, Utah Council of Churches

### New Refugee School



SPITTAL, AUSTRIA—Model buildings of a new \$103,000 vocational training and boarding school for teen-age refugee boys and girls to be built here by the World Council of Churches is examined by Mrs. Anna Kalotai, a school staff member, and a refugee youth.

The new facility, for youngsters of all faiths, will replace the converted stables which have served as quarters since the school was founded in 1953.—RNS

Supplies for Leper Colony in Africa

### Gift for Schweitzer

St. Louis, Mo.—A large shipment of clothing and supplies for the leper colony of Dr. Albert Schweitzer's hospital in Lambarene, French Equatorial Africa, left St. Louis early in October.

The goods, donated by St. Louis businesses, will be a birthday gift to Dr. Schweitzer, who will be 85 years old Jan. 14.

Lisle M. Ramsey, St. Louis businessman and an active Baptist church leader, plans to present the gifts to Dr. Schweitzer, who won the Nobel Peace Prize in 1952.

Mr. Ramsey, president of Lisle M. Ramsey and Associates, Inc., will leave St. Louis in December for Africa, where he hopes to visit Dr. Schweitzer.

He is president of Religious Heritage of America, which sponsors the annual Washington (D. C.) Pilgrimage. IThe chairman of the board of Religious Heritage is Roy Combs, well-known Christian Churches (Disciples of Christ) layman who is a dollar-a-year man for the United Christian Missionary Society's department of men's work.] Mr. Ramsey is also chairman of the board of The Christian Civic Foundation of Missouri.

### Schweitzer Peace Honor

COPENHAGEN—Dr. Albert Schweitzer, celebrated philosopher and medical missionary in French Equatorial Africa, was presented here with the Sonning Peace Prize for his outstanding contributions to European culture.

The presentation of the prize, which was established by Copenhagen University with funds bequeathed by the late C. J. Sonning, a Danish editor, was made at a ceremony in the university attended by Danish Prime Minister Hans Christian Hansen. With it went a gift of \$14,300 for Dr. Schweitzer's hospital work in the African jungles.

### **UN Day Prayers**

UNITED NATIONS, N. Y.—Prayers by three religious leaders were issued by the United States Committee for the United Nations to commemorate United Nations Day, Oct. 24, the international body's 14th anniversary.

The prayers, were composed by Dr. Edwin T. Dahlberg, president of

the National Council of Churches; Francis Cardinal Spellman, Archbishop of New York; and Rabbi Max Davidson, president of the Synagogue Council of America.

Dr. Dahlberg's prayer beseeched God to "teach us all that even though we love our native land the most, we may appreciate the national loyalties and aspirations of every land. . . ."—RNS

### For Volume on Roman Catholic History, Beliefs

### Abingdon Book Award

CHICAGO—A University of Chicago Professor formally received Sept. 15 the \$12,500 Abingdon Press award for his book on the history, future and beliefs of Roman Catholicism.

He is Jaroslav Pelikan, who at 35, is recognized in many religious circles as an outstanding Protestant theological scholar. A young Lutheran minister, Pelikan is professor of historical theology on the Federated Theological Faculty of the University of Chicago.

Pelikan is the author of the prizewinning *The Riddle of Roman Ca*tholicism. The publisher is Abingdon Press; price \$4.

### Student Dedication

OBERLIN, OHIO—A dedication service here marked the inauguration of the interdenominational National Student Christian Federation formed by a merger of three Protestant student organizations.

Marching in procession to First Congregational Church for the service were some 250 clergy and student representatives of more than 40 Protestant groups active in student work on college campuses across the country.

The service was part of the federation's seven-day constituting assembly at Oberlin College.

Merging into the federation were the United Student Christian Council, the Student Volunteer Movement and the Interseminary Movement. All three groups are related administratively to the National Council of Churches' Division of Christian Education, with which the federation also will be affiliated.

### \$10 Billion for Drinks

SAN ANTONIO, TEX.—Americans spend \$10,800,000,000 a year for alcoholic beverages—enough to build a new \$1,232,877 school every hour or pay every teacher \$8,000, the

president of the Woman's Christian Temperance Union said here.

"Instead of investing the money to compete with Russian education," said Mrs. Glenn G. Hays of Ransom, Kan., "America is spending it for headaches and hangovers."

The expenditure was \$100,000,000 more than the year before, she told National WCTU board members and department heads at a meeting held in connection with the organization's 85th anniversary convention.

### • By Ethiopian Church

### 100,000 Converts

New York—Archbishop Abuna Theophilos of the Ethiopian Orthodox Church says that more than 100,000 converts have been baptized by his church in the last three years. He described the evangelistic advance at a luncheon given in his honor by the New York office of the World Council of Churches.

The second-ranking prelate of the Ethiopian Orthodox Church to which Ethiopia's emperor and nearly eleven million others there belong is here for a two-week visit.

Of the 21 million persons in Ethiopia, in addition to the nearly eleven million Christians, there are six million Moslems, and 150,000 Jews, with the remainder chiefly animists.

### Lilje Visiting Professor



BISHOP JOHANNES LILJE of Hannover, chairman of the United Evangelical Lutheran Church in Germany, will be the Harry Emerson Fosdick Visiting Professor at Union Theological Seminary in New York, for one semester starting in January.

### **Quotation From** Francis Scott Key

### "God Is Our Trust" Stamp to Be Issued

WASHINGTON, D. C .- A commemorative postage stamp bearing the quotation from Francis Scott Key, "And this be our motto, in God is our trust," will be issued in 1960, Postmaster General Arthur E. Summerfield announced here.

It is one of six "American credo" stamps that will be issued to remind American credo stamps that will be issued to remind Americans and other peoples of the world of "the ideals upon which our nation was founded and which guide our action now," Mr. Summerfield said.

The quotation from Francis Scott Key is taken from the fourth stanza of the "Star-Spangled Banner," the fifth and sixth lines of which are:

"Then conquer we must, for our cause it is just,

And this be our motto, in God is our trust."

Another quotation which will be

used in the series refers to God, but the reference will be dropped in order to shorten the credo to fit within the small confines of a postage stamp.

This is Thomas Jefferson's famous quotation: "I have sworn eternal hostility against every form of tyranny."

The quotation is taken from a letter written by Jefferson September 23, 1800, to Dr. Benjamin Rush of Philadelphia, who was supporting his candidacy for President. In full, it reads: "I have sworn upon the altar of God eternal hostility over every form of tyranny over the mind of man."

First of the stamps to be issued will carry a quotation from George Washington's Farewell Address: "Observe good faith and justice toward all nations."

### • U. S. World Power Formula Key: Spiritual Strength

DALLAS, TEX .-- America's position as a world power depends largely on this country's spiritual strength, declared Carlos P. Romulo, Philippine ambassador to the United States.

He said America and the Western nations must realize that the free world's security is indelibly linked to human relations. The ambassa-dor addressed the first national Methodist Conference on Human Relations, sponsored by eight agencies of The Methodist Church.

"If the precarious balance of power in which America now finds herself in Asia and Africa is to be tilted in your favor," Mr. Romulo said, "you must project yourself as the truly spiritual people that you know yourselves intimately to be.

"You must correct the impression that you are a racist, money-mad, imperialistic people that Communist propaganda pictures you to be."

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### CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Missouri

# Native

**Hustrated** by Berneking

### by Forrest W. Faris

DR. DON HUDSON was returning home. Ten years before, a gangling mountaineer lad, he had left Bald Knob to complete high school, then medical college and internship. Now, before starting practice with an eminent physician, he was driving down the familiar streets toward Aunt Huldy Johnson's rambling home.

As he stopped before the gate, a gray-haired woman looked up from her flowers and walked briskly toward him. She hadn't changed much, he realized. Would she know him?

"Aunt Huldy," he inquired, "do you remember an awkward kid you fed cookies every time he came to your door?"

The old lady looked at him closely, then held out her arms. "Donnie," she cried. It was the first time he had heard that name for years. "Aunt Huldy," he responded tenderly, "it's good to see you again."

"Come in, Donnie." She led him into the house, to a large, airy room. "Move your things in," she instructed, "then come out to the yard. We can talk while I work." Then, with a smile, "The cookie jar is in the same old place. Help yourself."

As they talked that evening, each with a thousand questions

to ask, a young girl ran up the steps. "Aunt Huldy," she cried, "can you come to see Billy? He's awfully sick. Mother's scared."

"I'll be right over, Millie. Hurry and tell your mother."

Don looked questioningly at Aunt Huldy. "Don't you have a doctor?"

"Yes, we have one," was the somewhat bitter reply. "But he's drunk most of the time. Even when he's sober we can't depend on him. Seems like I'm doctor and nursemaid for the whole village. But I'll get Margaret to help—I won't be gone long."

"Who's Margaret?" inquired Don.

"Margaret Street, the schoolteacher. Mountain girl from Glen Cove. Had some nursing training. Lots of good sense, too."

An hour later Don heard the firm step of the old lady on the porch. Someone was with her.

"Margaret," announced Aunt Huldy as she entered, "this is Don Hudson, a distant relative, back to his home town for a rest. Don, Margaret Street, our teacher."

Don Hudson looked into a wholesome, winning young face. Her eyes were clear, her nose slightly turned up, and she smiled in such a comradely way that instantly he decided he liked mountain girls with turned-up noses.

Margaret Street lived next door. Early in the morning, he walked with her to the school. He wondered if it had changed. If anything, it was worse than when he left.

"We are trying to get a new school and church," Margaret told him. "We're having a meeting tomorrow night to discuss ways of raising money to build a church. Do you have any ideas?" she asked suddenly.

Hudson looked at her in surprise. "Any ideas? Why, I just came back yesterday."

"I know," she replied, "but you take a look at the church, and tell me what you think might be done. I'm rather sure we will get the new grade and high

school. It's the church that is worrying me." Entering the door, she smiled a "good-bye" to him.

Don Hudson walked downtown. At the post office he suddenly grinned, walked up to a gray-haired man, and slapped him heartily on the back. The old man turned in surprise. "Well, Jeb, don't you remember the boy you taught to fish down in Lane's Creek?" Don asked.

"By cracky, it's Donnie Hudson!" Jeb Williams shouted. "I'm powerful glad to see you, boy. Goin' fishing?"

"Maybe," was the reply, "if you're not too old to go with me."

"Me, too old!" the man snorted.
"I can still outfish anybody in Bald Knob. Hey, fellers, here's Donnie Hudson. You remember these boys, don't you, son?" and the old man began to call off the names of those around the big room. Don was thrilled by the warmth of their greeting. He may have been gone years, but to them he was still the mountain boy of long ago.

That afternoon, he walked by the old church on the way to the school. It was weatherbeaten, but soundly built. The location was good. He walked home with Margaret Street, but she said nothing about the church. Aunt Huldy was out helping a sick child when they arrived, so Don did the chores. After dinner, they gathered on the front porch for an evening chat.

"Did you look at the church today, Don?" Margaret suddenly inquired.

"Yes, and I do have some ideas, but you will have to present them. It would never do for me to come back and start telling people what to do."

"We'll take care of that," Aunt Huldy spoke briskly. "What are your ideas?"

"The church is soundly built," Don spoke reflectively. "I would suggest that a basement be put under it, with a furnace. Completely redecorate the old building, add two or three rooms in an ell shape for Sunday school.

This could be done for possibly three thousand dollars."

"Three thousand dollars!" Aunt Huldy gasped. "Where would we get three thousand dollars?"

"If all the members tithed for one month, I believe they could give enough to start the work. I know they all pay what they think they can, but let them try it for one month on a definite basis. Those who feel they cannot tithe could donate labor. And if they like the plan so well that they will keep it up, the church finance problem would be solved for all time."

"Donnie, I believe it will work," Aunt Huldy agreed. "I'll tell them about it. They all know me, and I think they will listen."

"Thank you," Margaret added softly. "If you were here all the time, I think you could make this a better town."

"I'll have to return to the city soon," Don replied. "I begin to wish I didn't."

The next night the church was filled. Many ideas were presented, but none seemed satisfactory. Finally Aunt Huldy spoke.

"You've all had your say. Now let me talk." She spoke with ardor. One after another nodded, and when the minister put the vote, it carried almost unanimously. Margaret was appointed to take the names of those who would tithe, and the amount each could give. Applause exploded when she gave the total. For the first month, four hundred dollars and 280 hours of labor were promised!

"This is even better than we had hoped!" exulted a member. "We can pay it out in six or eight months."

The next few days, Don Hudson roamed the hills and fished with Jeb Williams in the spots of his childhood. His last evening, as he sat with Aunt Huldy and Margaret Street, a hurried call came for Aunt Huldy's help. As she bustled away, Margaret looked rather quizzically at him, but said nothing. Hardly had she gone, when a boy came running

(Continued on page 26.)

# Christian Fellowship in



### "Where the Scriptures Speak . . ."

by the Editor

November 1, 1959 Scripture: ' Acts 4:32-37; 5:12-16

THIS is a lesson about Christian fellowship, not about economics. If we keep that in mind, we will be better able to understand the important Christian applications of the lesson for ourselves.

The setting for the lesson is Jerusalem, the same as that for several recent lessons. This is a description of how the people lived due to the way they felt and believed. They were "of one heart and soul." (Acts 4:32.) This is the essence of Christian fellowship.

Before going further with the explanation of the text, we might well ask ourselves, "How many congregations do we know where this description would fit?" Our oneness is usually frustrated by our individual wants, needs and programs outside the church.

It was natural for the Jerusalem Christians to band themselves together. They did not have very much in common with anyone else. They were Jews, but they had forsaken the Law and had reinterpreted the concept of a Messiah. The Holy Spirit had fallen upon them and he united them in heart and spirit.

With this understanding, we can see how they "had everything in common." (Verse 32.) It is somewhat beside the point, but it is no doubt true, that very few of them had any possessions of any size. Joseph is mentioned as having "sold a field." (Verses 36, 37.) The point is not the amount of possessions they had

but the attitude with which they regarded them.

We can be sure that Luke was not trying to outline a system of economics for the nations of the twentieth century. He was telling what happened to people when "great grace was upon them all." (Verse 33.) We have to keep in mind another fact, that these early followers expected a very early return of Christ and the consummation of his kingdom on earth. They saw no necessity for making plans for the future—on earth.

Just in case someone might still imagine that a literal interpretation of the Bible demands that he follow this example as well as other favorite passages in the Bible, we might point out an obvious reason why this could not be true. A little handful of Christians could sell their property, live on the income until it was exhausted and expect the coming of the new Kingdom by that time.

Suppose sixty-five million Christians in America decided to do this. Do you think the last man to sell would get anything for his property? Obviously, the glut of real estate on the market would bring untold misery and sorrow. There is plenty of evidence in the scripture about the life of Christians after these Jerusalem days to indicate that property was held and people continued to work.

So the point is that "there was not a needy person among them." (Verse 34.) This is Christian fellowship in action. A few chapters later, we learn that the church, for the moment, at least,

had neglected certain widows, but the principle was in effect. Those who had nothing were just as much a part of the "one heart and soul" as people like Joseph who owned a little property.

We want to go back and look at Verse 33. It is an interesting statement, standing in the middle of the account about the way the people dealt with their possessions. The apostles "gave their testimony to the resurrection of the Lord Jesus" with great power. When you think about it, these apostles were strangers in Jerusalem, for the most part. They didn't have any property, I suppose, and probably no jobs, either. This did not worry them. They had a pearl of greater price.

This continual testimony of the apostles as the little band of Christians met from day to day must have had much to do with blending the people together in one heart. This is always the case; whenever the voice of the Lord is heard with "great power" through his ministers, great things may be expected.

There is an interesting and intimate thought in Acts 5:13. I do not know to whom the word "rest" refers. On the surface, it would seem as if it means the rest of the little band of Christians who honored the apostles but dared not join them in Solomon's Portico. It might mean that none of the rest of the Jews dared join the whole company of Jewish Christians.

It was natural that superstitions of the day would be attributed to Peter and the other apostles who were healing in the name of the Lord. So the sick were carried and laid where "at least

### h Action



### Meaning for Today

by Hugh M. Riley

his shadow might fall on some of them." (Verse 15.)

Notice that Luke does not intimate in any way that Peter's shadow falling on the sick would heal them. God does not work through magic; he works through spiritual power. This is what the apostles had. Altogether, we have portrayed here a beautiful example of the early Christian fellowship.

### The Scripture Acts 4:32-37

32 Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common. 33 And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. 34 There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold 35 and laid it at the apostles' feet; and distribution was made to each as any had need. 36 Thus Joseph who was surnamed by the apostles Barnabas (which means, Son of encouragement), a Levite, a native of Cyprus, 37 sold a field which belonged to him, and brought the money and laid it at the apostles' feet.

### 5:12-16

12 Now many signs and wonders were done among the people by the hands of the apostles. And they were all together in Solomon's Portico. 13 None of the rest dared join them, but the people held them in high honor. 14 And more than ever believers were added to the Lord, multitudes both of men and women, 15 so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. 16 The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclear spirits, and they were all healed.

FELLOWSHIP and concrete are closely allied in their values and characteristics although one is of the order of the spirit and the other substantial. These observations may help to illustrate their kinship.

Concrete is a universally used and highly rated construction material. A builder is able to erect beautiful and enduring structures with concrete, or with fellowship.

If fellowship is to be its best, only the best ingredients in the right proportions must be blended. This requires the service of an artisan who prepares the formula with skill and dexterity for fellowship is an art and so is the best concrete.

Engineers value cement products for many reasons, especially for their ability to resist the corrosive and eroding elements of nature. A structure shored and shielded with concrete resists earthquake, wind, fire, frost, moisture and abrasion far better than other building materials. Likewise, there are few equals to fellowship for resisting the corrosive actions of nature, human or inanimate.

The making of concrete is a very simple process. The engineer begins with an "aggregate," a quantity of unrelated, carefully screened, uncongenial matter composed of many individual particles. To this batch he adds the right amount of a cohesive substance called cement.

When these two are blended skillfully, the result is a new substance of great strength which can be shaped and molded with amazing ease. Yet the final state closely resembles marble or gran-

ite though it improves on their weaknesses and even eliminates their tendency to natural flaws. In fellowship, the aggregate is composed of persons. They begin as unrelated, uncongenial entities. But adding the ingredient of love and carefully infusing the aggregate with something which holds it together creates a new and lasting element.

The term "concrete" has an interesting and significant ancestor in the Latin word whose basic meaning is "to grow together." Two living organisms are grafted into one body so that there is no separating them. That is precisely what happens to a structural beam of concrete. Once fashioned, it can never be separated again into its antecedents. Fellowship also creates ties in which brethren practicing Christian understanding and forgiveness may not be divided.

In engineering there is a new development known as "prestressed concrete." Explaining the theory and function of this new medium of construction *Scientific American* says, "Concrete is made stronger by compression; steel, by tension. These two opposing properties combine to make a building material which is stronger than reinforced concrete and cheaper than steel alone."

The new fellowship discovered in God's koinonia after the resurrection is like prestressed concrete. It is stronger under pressure, though the forces bearing upon it be hostile. When reinforced by a desire to conquer the evil forces of environment with the perfect and redemptive will of God, fellowship is invincible.



### Consulting the Pastor by Charles F. Kemp

### An Interpretation of the Pastoral Ministry

-First in a Series

One of the most significant developments in the church today is the widespread interest in pastoral counseling. A social service agency conducted a research project which surveyed several thousand people. It was an attempt to discover from a representative cross-section of the population where people took their troubles. They wanted to find out whom people thought of as a source of guidance and help in a time of stress. The majority said they thought first of their pastor.

Several surveys have also been made of the work of the pastor. These reveal that a major portion of their time is spent in working with individuals, ministering to the sick, the sorrowing, the discouraged, the perplexed, the confused, the lonely, the disturbed—the whole area which we would call pastoral counseling, or pastoral care.

Because of all of this it seemed advisable to prepare a series of articles for this column which would attempt to interpret the pastoral ministry.

With this in mind we outlined a series of columns on the Pastoral Ministry as such. We included the historical background of the pastoral ministry, the nature of the pastoral ministry, the techniques of pastoral counseling, etc. On second thought we discarded these and decided it would be better to put it in the form in which it is usually raised; i.e. in the form of an inquiry or a question.

This, while less organized, may be more realistic. We shall deal then with the types of questions that are asked in Minister Institutes, in lay groups in churches, by students in seminary classes, by individuals in private conversation and correspondence.

In this series which will attempt to interpret the pastoral ministry we have four groups in mind: (1) Those who are unaware (and this is a rather large group) of this aspect of the ministry at all. For these we hope it will make them conscious of one of the deepest responsibilities their pastor carries. (2) For all laymen we hope it will provide a better understanding of the nature of the task. (3) For those who need pastoral counseling we hope it will help them understand the nature of the services their pastor has to offer and how they can make use of them. (4) For the pastors who read the column we hope it will serve as a reminder of one of the most sacred aspects of their calling. Some people ask:

Isn't this new emphasis on pastoral psychology a fad that will soon be replaced by something else?

The first thing we would point out is that it is not new. Pastoral counseling is as old as the New Testament. Read the gospels and see. You can trace the life of Jesus in terms of the individuals he helped. For example the oft-quoted statements "Ye must be born again" and "God is a Spirit" were not first uttered in church or in sermons. The first was spoken to one man, who sought out Jesus at night, and the second was spoken to one woman by a well. We would call these counseling or guidance situations to-

Jesus' compassion knew no bounds. He spoke to crowds but always to the individual within the crowd. He was aware of the need and the possibilities of a sinful Zacchaeus, a woman of the streets like Mary Magdalene, or the impulsive, tempestuous Simon who could become Peter the apostle and leader of the church. No one ever came to Jesus and was refused His help.

He himself said, "For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed, me, I was sick and you visited me, I was in prison and you came to me. . . . As you did it to one of the least of these my brethren, you did it to me."

Here, in the life and teachings of Jesus is the demand and the inspiration for the pastoral ministry.

He presented a spirit of compassion and concern that has continued through the centuries. Great pastors have always shown the compassion of Jesus. Great preachers have always been concerned a bout individuals. Charles Jefferson expressed it in the title of a classical little book he wrote a generation ago called The Minister as Shepherd.

The church histories tell the stories of controversies and councils, of doctrinal debates and ecclesiastical struggles. Only occasionally do we find references to pastors ministering to the sick, the troubled, the distressed but this was always there. Much of it was never written down because these are the things that are not seen by the public eye (even as today). Yet when we study the biographies, the journals, the diaries of the great preachers, we find that this was in the background of all their ministry.

They didn't call it pastoral psychology—the name hadn't even heen created yet. They called it "shepherding the flock," but the results were the same. People who were sorrowing received comfort, people who were troubled received guidance, people who were lonely were befriended, people who were sick were visited and received the resources of religious faith, people who were confused and distressed were helped.

It is a great story. It is a great heritage—perhaps the greatest in the world. This is the pastoral work: to help individuals one by one in terms of their own specific, urgent, and individual needs. This is not new—this is very old, as old as the ministry.

But isn't there something new as a result of all these psychological developments? Yes—but we will have to answer that question in the next issue of this column.

R. J. Manning, Australian, Returning to Africa Soon

### Missionary Publisher Visits Christian Board

ST. LOUIS—Ross J. Manning, managing director for LECO, the Protestant press and bookstore in Leopoldville, Belgian Congo, and a Disciples minister from Australia, recently visited the Christian Board of Publication here.

Mr. Manning was studying publishing techniques, merchandising and store management during his two-day stay at the brotherhood publishing house.

LECO contributes to the total Protestant witness in central Africa. The book shop carries a wide range of literature and LECO also serves as a printing and publishing house.

Eighteen church bodies cooperate in the enterprise. The mission boards contributed the capital of \$120,000 to set up the operation. The missionary staff of LECO has been provided by seven different missions.

Mr. Manning, during his stay in St. Louis, had a rather complete "survey course" on Christian Board operations. Serving as his host was Darrell K. Wolfe, director of Bethany Press, assisted by other Christian Board staff members.

Mr. Manning is visiting here in the United States under auspices of The United Christian Missionary Society's foreign division.



-Photo by Fey

R. J. MANNING, Protestant publisher from the Belgian Congo, looks over the advertising and llaison department at Christian Board. He is watching Mrs. Eloise Hughes do offset paste-up. In the background are Houston Bowyer, assistant manager of the department, and Winifred Jewell, artist.



---- Muse Photo Bures

Among those present for the recent White House meeting of church leaders to discuss with President Elsenhower a nationwide program for peace were these Disciples: Robert Fangmeier, department of social welfare, The United Christian Missionary Society; Virgil Sly of the United Society's Foreign Division; Roy G. Ross, president of the National Council of Churches; John Harms, executive of Chicago Church Pederation; Gaines M. Cook, executive secretary for the International Convention of Christian Churches; George H. Wilson, Sr., executive for the New Orleans Council of Churches; and Loren E. Lair, president of the International Convention.

Sesquicentennial, October 25

### **Bethany Convocation**

BETHANY, W. VA.—A sesquicentennial convocation memorializing Thomas Campbell's *Declaration and Address* will be held on Sunday afternoon, Oct. 25, at Bethany Memorial Church of Christ on the campus of Bethany College here.

The convocation, to begin at 3 P.M. and to include a dinner session followed by a final session beginning at 8 P.M., is sponsored by the college and the Council on Christian Unity

The speakers are: Ronald Osborn, dean of Christian Theological Seminary, Indianapolis; Jay J. Smith, minister of the Church of Christ at Goodlettsville, Tenn.; and Howard E. Short, editor of The Christian Evangelist-Front Rank.

Reservations must be mailed to: Office of the Provost, Bethany College, Bethany, W. Va.

### **District Convention**

CENTRALIA, ILL.—Appraisal of present strength of Christian Churches in Illinois and the formation of a dissident "new denomination" within the churches were major points of the keynote address of Dr. Morris Pullin during the Illinois Southern District Convention here.

The executive secretary of Illinois Disciples of Christ gave a major ad-

dress at the convention in First Christian Church Sept. 27. Host Pastor Homer Watkins an-

Host Pastor Homer Watkins announced that over 500 adults, young people and children participated in the one-day assembly, the first of its kind to be held in this area.

Dr. Pullin called attention to the dividing group which is being organized within the Christian Churches (Disciples of Christ).

The new denomination, he declared, has severed itself from the International Convention of Christian Churches and has taken on all of the characteristics of a different church body.

The convention opened with the adult session being divided into workshops for study of the functional church, its operation and improvement, while those in the children's sessions followed a curriculum of study and worship and the Chi Rho and Christian Youth Fellowship members joined in their fall roundup on behalf of CWFF.

Also included was a special session for Christian Women's Fellowship members.

A business meeting was led by Convention President Robert Ashman of Benton. Officers for next year's assembly were elected. Allen Estill of Mount Carmel was named president. Also elected were: Mrs. Bob Bond of Belleville, vice-president; and Robert Bromley of Sandoval, secretary.

Miss Edith Shreve was the missionary guest. She spoke at the afternoon session. Dean W. B. Blakemore of Chicago Divinity House spoke before an overflow attendance at the evening worship hour.—Mrs. Jack R. Canedy, correspondent.

### 50th Anniversary

BLOOMINGTON, ILL.—Centennial Christian Church here is observing its 50th anniversary with special services on Oct. 25.

Mack A. Warren has served the church for the past ten years as minister.

Special speakers for the celebration are: Norman G. Crawford, Princeton, W. Va., Gaines M. Cook, executive secretary of the International Convention; and Morris H: Pullin, general secretary of Illinois Disciples of Christ.

Former ministers of Centennial Christian are: Milo Atkinson, L. Hadaway, L. G. Huff, Fred E. Hagin, R. D. Brown, Gaines M. Cook, Eugene C. Beach, Maurice W. Fogle, L. H. Hooe, Norman G. Crawford and E. P. Seitz.

Osborne Booth Joins . . .

### A. Campbell Tradition

BETHANY, W. VA.—The publication of a new book by Dr. Osborne Booth, head of the department of religion at Bethany College, continues the writing tradition of Bethany—the school founded by a journalist, Alexander Campbell.

The Chosen People by Dr. Booth has just been published by Bethany Press, St. Louis. It is a narrative

history of the Israelites.

The writing tradition dates to Campbell, who published more than 60 volumes. The college has a "writing president" in Dr. Perry E. Gresham, a noted author; and also writing faculty members and alumni, whose extensive books and articles in journals have widely influenced American thought.

Dr. Wilbur H. Cramblet, an alumnus and former president of Bethany, is president of the Christian Board of Publication. Bethany Press is the book publishing arm of

the Christian Board.

The new book by Dr. Booth, a definitive work, includes a wide variety of concerns, including the Dead Sea Scrolls. It will be a popular reference work for clergymen and laymen, and libraries throughout the country have ordered copies.

Dr. Booth, the T. W. Phillips Professor of Old Testament at Bethany, is on a sabbatical leave and is visiting in Europe during the first semester of 1959-60.

### Memorial Resolution

DENVER, COLO.—At the annual meeting of the Board of Higher Education here the following resolution concerning Dr. Orman L. Shelton was presented and approved:

"BE IT RESOLVED, That the members of the Board of Higher Education of Disciples of Christ, through this resolution, express their deep sense of loss resulting from the passing of Dr. Orman L. Shelton, president of Christian Theological Seminary, and a long-time member of the Board.

"He served the cause of higher education and especially seminary education with significant devotion. He was always ready to accept responsibilities beyond those demanded of him by his own work, and at one time or another held nearly every office within the Board of Higher Education. He gave unstintedly of his time to service on various committees and in various capacities. His incisive thinking, his apt manner of presenting his ideas, and the graciousness of his spirit will be

greatly missed in the years ahead.

"All who were privileged to be associated with him are poorer for his passing and at the same time richer for having worked with him.

"Be it further resolved, that this resolution be spread on the minutes of the annual meeting of the Board of Higher Education, and that a copy be sent to Dr. Shelton's daughter, and a copy to The Christian Evangelist-Front Rank."

### **Nominating Committee**

DENVER—Fifteen persons were elected here Sept. 1 to the nominating committee to nominate officers who will be elected at the 1960 International Convention of Christian Churches in Louisville, Ky.

Elected to the nominating committee were the following: Mrs. G. S. Womack, Hot Springs, Ark.; Mrs. G. L. Ford, San Jose, Calif.; Dr. Rex Murphy, Denver, Colo.; Charles O. McAfee, Macon, Ga.; Dr. Ralph Lightner, Wichita, Kan.; Mrs. W. O. Brooks, Winchester, Ky.; Frank C. Rustemeyer, Murfreesboro, Tenn.; Mrs. John N. Merrick, Seattle, Wash.; Francis U. Bruce, Edmonton, Alberta, Canada; Mrs. Frank Marler, Fort Madison, Iowa; Paul E. Schreiber, Alamogordo, N. M.; Benjamin Burns, Oak Park, Ill.; Theo P. Beasley, Dallas, Texas; Raymond Alexander, Washington, N. C.; and Myron C. Cole, Indianapolis, Ind.

### FROM MISSIONS TO MISSION

(Continued from page 10.)

new horizons of faith and conviction.

Only the complete release of the love of God and the complete understanding of His purpose in the world are big enough to meet the issues that confront us.

I have given you nothing new, yet perhaps I have; I have revealed something of the struggle of my own soul. The day of smug authoritative statements is over. Perhaps the word that I need to bring to you in conclusion is the word. "struggle."

We are in a dramatic struggle. A struggle of our own souls. A struggle to find truth. A struggle for tolerant understanding. A struggle for the redemption of our world through Christ.

Perhaps the way out is for us to admit that this is a struggle, that we cannot escape it, neither can the mission, and that the Church's mission must be conducted within the struggle itself.

So I have set before you what I believe are some of the basic issues before us within the problem from

missions to mission. Through prayer we can find within the struggle of our thinking some light that is worthy of our Christ for our day.

Therefore, I come back to where I started in the gospel itself: The Lord our God, the Lord is one and that God which we love so loved the world that He gave His Son that through Him the world would be saved. We are sent through that love to carry the gospel of redemption. This love must be transmitted in a love-a compelling love which drives us out even as it did Jesus, because he said, "As the Father has sent me, so send I you. Go into all of the world." If we completely yield, it identifies us with the concerns of God for all mankind. The Mission is of God; for as we said before, God is the Father of all mankind. Jesus Christ is the redeemer of our world.

The gospel is the instrument of God's transforming love.

All mankind is heir to the dignity and spiritual equality that is their due as sons of God.

Christians are one within his concern.

# Christmas Gifts that inspire...

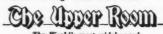
A POCKET PRAYER BOOK, WHITE DELUXE EDITION, by Ralph S. Cushman, contains prayers, quotations and poems. White imitation leather with gold edges, gold stamping. Vest pocket size, 144 pages. 75¢

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THE FAMILY AT PRAYER, special introduction by Hazen G. Werner, compiled by Abigail G. Randolph. Prayers for every member of the family and for every family occasion. 128 pages, blue binding. 75¢



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### Tulsa Churches Using Pre-Fab First Unit



TULSA, OKLA.—The old problem of having a temporary place of worship, which faces most new congregations, is being faced with a new twist by the Tulsa Area Christian Missionary Society.

The organization, representing 14 Tulsa area Christian churches, has purchased a pre-fab building which can be moved from place to place as needed.

Currently being used by the new Harvard Avenue Christian Church in southeast Tulsa, the building is a pre-fabricated structure manufactured in Tulsa at a cost of \$20,000. Of frame construction, it is fully insulated, heated with two forcedair furnaces, and has dry-wall construction and hardwood floors.

The sanctuary will hold just under 200 people. The sanctuary wing is 72 x 24 feet and the church school wing, 36 x 24 feet. Each of the two wings are so constructed that they can be moved as a unit. At the rear of the sanctuary are ceiling-to-floor sliding modern-fold doors that make into two classrooms or open into the sanctuary.

The church school wing has two additional classrooms, pastor's study (which serves as fifth classroom), nursery, two rest rooms and a small kitchen.

Harvard Avenue congregation plans to erect its permanent structure within two years, then the "pre-fab" church will be moved by the Tulsa Area Christian Missionary Society to a new location where another Christian church will be established. Officers of the TACMS believe that their "movable" church is so constructed and functionally arranged that several new congregations can be successfully started in the Tulsa area before this unique structure has served its usefulness.

The project is regarded as experimental and brotherhood leaders, responsible for the establishment of new congregations, are watching the

Tulsa "pre-fab-church" project with interest.



### **New Parsonage**

An attractive brick home in Hampton, Ga., is the new parsonage for the Berea Christian Church. The three bedroom, two bath structure is situated on an acre of land in Hampton's new North Avenue subdivision.

The purchase price was \$15,500.

The Berea "town and country" congregation, now 110 years old, called Richard P. Randall as its full-time pastor in January, 1958. Since that time the giving to local expenses and missions has tripled.

### **Oklahoma Ground Breaking**

Hartshorne, Okla.—Groundbreaking services were held here on Sept. 20, for the new educational plant for First Christian Church.

The new unit will include three classrooms, a kitchen and an assembly room or all-purpose room, to be used for worship services while the new sanctuary is being built.

Plans for the new sanctuary have already been drawn and the church has two building funds, one for the education unit and one for the sanctuary.

Jim D. McCall is the minister.

### Minister Honored



MONTICELLO, IND.—At a special service recently First Christian Church here honored a former minister, Meyer A. Madsen, with the presentation of the retired minister's service pin. The congregation also conferred on Mr. Madsen the title of minister emeritus of the Monticello Christian Church.

Pictured at the presentation are: (from left), Kenneth Crago, board chairman; Charles Snow, elder; Mr. Madsen; Sam Anderson, elder; and Paul L. Kitley, pastor.

Paul L. Kitley, pastor.

Mrs. Madsen also was honored at
the service when she was presented
with a corsage.

Mr. Madsen was in the active pastorate for 43 years serving in Illinois, Indiana and New York. His pastorate at Monticello was from 1934 to 1949.

### Oklahoma Jubilee

HYDRO, OKLA.—First Christian Church here observed its 50th anniversary Sept. 27.

Its charter was issued Sept. 24, 1909, by Bill Cross, then secretary of state.

The day's activities began at 9:45 A.M., with the regular church school and morning worship. A basket dinner was held at noon, and the anniversary program was held in the afternoon.

Former members and ministers were invited to attend or send greetings.

Gene Swanson, a graduate student at Phillips University, Enid, Oklahoma, is serving as minister. Jess Zacharias, an elder, was chairman of the anniversary committee.

▲ The district four youth rally was held at First Christian Church, Fort Stockton, July 19. One hundred attended. Penny Paxton of El Paso was principal speaker.

▲ Weems S. Dykes, observed his sixth anniversary as minister of First Christian Church, McCamey, March 8.—Weems S. Dykes.

### When Khrushchev Came to Town

### by J. Warren Hastings

A little group of us, ministers and laymen, gathered for breakfast the morning before Nikita Khrushchev arrived in Washington, D. C.

We represented several different denominations and we thoroughly discussed his impending visit. One of the men remarked: "If ever we should exert our combined Christian strength, now is the time!"

Several of those present agreed with him. One even went so far as to say: "Our only hope is in Christian prayer."

Presently all of us were down on our knees in prayer. We petitioned God to watch over our visitor and keep him well and safe, to care for his loved ones and those dear to

J. Warren Hastings is minister of National City Christian Church, Washington, D. C.

him, to guide the destiny of his nation, to be with the President of the United States and to direct him by the Holy Spirit, to be with the people of our country and lead them to walk in the paths of truth, decency, and justice.

All of us participated. The room seemed to be filled with God's Spirit as the place where Christ's disciples were gathered on the Day of Pentecost

Before we adjourned, we agreed to pray wherever we were, for Mr. Khrushchev every morning at seven o'clock. Today was the fourth morning we have been praying individually. My prayer has been the most satisfactory experience in prayer I have ever had. When Mr. Khrushchev leaves our shores, we intend to continue the prayers for him. Will you join us? I hope so. tian University, she returned to T. C. U. after re-tirement and completed work on a master of arts degree at Brite College. She was ordained in 1896 by First Christian

degree at Brite College.

She was ordained in 1896 by First Christian Church, Houston. Her father, who was then pastor of the church, participated in the ceremonies. She went to Cludad Juarez, Nueva Leon, Mexico, as a missionary under the Christian Women's Board of Missions, Except for an interval of a year, she served until 1902. She later served as a field worker for the Christian Women's Board of Missions for short terms in Kansas, Nebraska, lowa, Texas and several Western states.

She and her husband, James Henry Fuller, returned to Mexico, serving as missionaries in the states of Nueva Leon and Tamaulipas from 1908 to 1911. From 1911 to 1918 they served pastorates in Texas, Missouri and Arkansas.

From 1911 to 1918 they served pastorates in Texas, Missouri and Arkansas.

In 1918, they moved to Little Rock, at the request of the home missions department of The United Christian Missionary Society, to work with the Wright Avenue Church. From this work both were called to positions on the staff of the Arkansas churches, Mr. Fuller as general secretary of the Arkansas Board of Missions, and she as secretary for the Arkansas Women's Missionary Board. She served for 14 years until his death in 1936.

Mrs. Fuller's father was Arkansas' first state mis-

Women's Missionary Board. She served for 14 years until his death in 1936. Mrs, Fuller's father was Arkansas' first state missionary secretary. He is credited with planting some of the outstanding congregations in Arkansas and Texas. As a child she witnessed the beginnings of cooperative work in both states.

Funeral services for Mrs. Fuller were held at Wright Arenue Church, Little Rock, Sept. 10, with the minister, Charles A. Davis, officiating, assisted by Lester M. Bickford, associate state secretary and for 25 years an associate of hers, and Kenneth L. Teegarden, state secretary.

garden, state secretary Immediate survivors include two sisters, Mrs. Frank Shannon Fogg, Forrest City, and Mrs. May Mason Lewis, Los Angeles, Calif.—Lester M. Bickford.

### Thomas C. Perry

Thomas C. Perry, retired Christian Church minister ad missionary, died in Pueblo, Colo., at the age of

and missionary, died in Pueblo, Colo., at the age of 79 years.

A graduate of Cotner College in 1910, he also attended Phillips University, the College of Missions and University of Colorado. For elight years following World War I Mr. and Mrs. Perry served as missionaries in Puerto Rico.

His pastorates included churches in the following cities: Beaver City, Neb., Cherokee and Ponca City, Okia., Bethany Church in Indianapolis, Mt. Air Church is Denver, Ord. Neb., Raton, N. M., and Park Hill and Irving Place churches in Pueblo.

He is survived by his wife and two children, Mrs. Robert L. Parson of Little Rock, Ark., and Dr. Thomas A. Perry of Fayette, Mo.

### **Nell Moore Jones**

Mrs. Nell Moore Jones, long-time member of First Christian Church, Union City, Tenn., dled May 28. She taught the Loyal Daughters' Class for 28 years and took an active interest in the total life of the church until her recent lilness. She was the second of four generations that were members of Union City First Church. She leaves her sons, Lindsay Jones of Union City and Paul M. Jones of St. Petersburg, Fla.; a daughter, Mrs. I. L. Matchette of Winter Park, Fla.; two grandchildren and one great-grandchild.

### **Books Received**

The Opportunities of Age. By Claude C. Jones. The Christopher Publishing House. 132 pages. \$2.75.

Mystery on the Mountain. By The dor Reik. Harper and Brothers. pages. \$3.75. By Theo-

The Riddle of Roman Catholicism. By Jaroslav Pelikan, Abingdon Press. 272 pages. \$4.

Why the Righteous May Suffer. By William F. Moore. Greenwich Book Publishers. 35 pages. \$2.50.

The Blind Seer: George Matheson.
By John Crew Tyler. Philosophical
Library, Inc. 175 pages. \$4.75.

Ordeal of Faith. By Francis P.
Weisenburger. Philosophical Library,
Inc. 380 pages. \$6.

Thunder on the Left. By Oscar Miller. Philosophical Library, Inc. pages. \$2.

They Rode the Frontier. By W Blassingame. Franklin Watts, 182 pages. \$2.95.

Soul and Circumstance. By Stephen Berrien Stanton. Richard R. Smith Publisher, Inc. 310 pages. \$3.

Studies on Baptism. Edited by James Gray. The Berean Press. 58 pages. Two Shillings and Sixpence.

### **Ohituaries** -

### Miss Elizabeth Long Mrs. Mary Princess Myers

Mrs. Mary Princess Myers

Miss Elizabeth Long and Mrs. Mary Myers, daughters of a Christian church minister, Arthur Long, died in July just two weeks apart.

Miss Long died July 8 after suffering a cerebral hemorrhage. Mrs. Myers died in Springfield, Missour, July 22 following major surgery. Mrs. Myers died in Springfield, Missour, July 22 following major surgery. Mrs. Myers was the wife of George I. Myers, Pastor of South Street Christian Church, Springfield, Mr. Long, father of the two sisters, was the well-known pastor and evangelist who had served in Iowa and Kansas. He died in 1932 and Mrs. Long preceded him in death.

Elizabeth Long had resided in Topeka, Kansas, for the past 28 years, where she had taught violin and piano. She received her M.A. degree in Music at Chicago Musical College after attending Phillips University. Services were held in Topeka July 10, with Dyre Campbell, executive secretary of the Kansas Christian Missionary Society, assisted by L. E. Schwarz and Reg. Ernest Huntzinger.

Mrs. Myers was a graduate of Phillips University in 1928, with a degree in music. She married George in Myers in 1928 and the couple served pastorates in Kentucky, Louisiana, Missouri and Kansas.

Although she had been quite ill in recent years, she attended the International Convention assembly in St. Louis in 1958. She had served as president of the Missouri Christian Women's Fellowship Board. Services were held in Springfield, Missouri, at South Street Christian Women's Fellowship Board. Services were ben'n in Burlington, Iowa, Miss Long in 1907 and Mrs. Myers in 1902. Mrs. Both sisters were burn in Burlington, Iowa, Miss Long in 1907 and Mrs. Myers in 1902. Mrs. Both sisters were burn in Burlington, Iowa, Miss Long in 1907 and Mrs. Myers in 1902. Mrs.

### W. B. Hopper

W. B. Hopper, 76, a minister in the Christian Churches of Illinois for over 55 years, died Aug. 7 at Desatur. During his ministry he officiated at over 1,000 funerals and 800 weddings.

He also conducted Sunday services at the Illinois Masonic Home for 35 years. He was educated at Eastern Illinois State Teachers' College and Johnson Bible College. He preached his first sermon in Bethany Church, Brownstown, Ill., In July, 1899.

### Robert T. Davies

Robert T. Davies, pastor, First Christian Church, Heavener, Okla., died Aug. 26. He had recently been selected as the Oklahoma Rural Minister of the Year. Educated in England, Mr. Davies had spent 15 years of his ministry serving in town and country churches, mostly in the Mid- and Southwestern areas of the

United States. He is survived by Mrs. Davies, his widow, and three children.

### Carey Oscearo Lewis

Carey Oscearo Lewis, pastor of the Clay Hill Christian Church near Cadillac, Mich., died suddenly May 31. He leaves a wife and three children in his immediate family. He was 46 years old. He was an elder in the Cadillac Christian Church for 14 years and was ordained to the Christian ministry aug. 29, 1954, at the Church of Christ in Hoxeyville, Mich.

### Richard W. Wallace

Richard W. Wallace, retired minister, Crewe, Va., died recently at the age of 81.

He was educated at The College of the Bible and Transylvania and was awarded the D.D. degree from the University of Georgia in 1929.

While serving in Georgia as minister he contributed the weekly Sunday school lesson column for the "Atlanta Constitution" and prepared similar material for "The Daily Advance" in Lynchburg, while serving as pastor of First Christian Church there.

### Walter B. Stine

Walter B. Stine, 91, died June 26. Mr. Stine had served as a minister for 25 years with churches in Illinois.

### F. W. O'Malley

F. W. O'Malley, retired Christian church minister, died last June in Temple, Texas. He held pastor-ates in Texas, Kentucky, Indiana and California.

### James M. Carroll

James M. Carroll, 20-month-old son of Mr. and Mrs. Theophilus M. Carroll, Gadsden, Ala., died after eating pills at the family home. His father is pastor of First Christian Church In Gadsden.

W. Jesse Moye, 49, civic and church leader of Farmville, N. C., and a member of the board of deacons of the Christian Church in Farmville, died May 15.

He was the son of the christian church in Farmville, died May 15.

May 15.

He was the son of the late Estelle Hardy and Moses L. Moye, who also were members of the Christian Church in Farmville.

### Bertha Mason Fuller

Mrs. Bertha Mason Fuller, 83, of Little Rock, Ark., an ordained Christian Church minister, died Sept. 8.

Born near Searcy, Ark., Feb. 11, 1876, she was the daughter of the late Jacob Caswell Mason and Elizabeth Jane Kelley. A graduate of Texas Chris-

# TOWARD A BETTER CHURCH



Samuel F. Pugh

### The Hazards of Immersion

MMERSION is the baptismal form accepted by the Christian churches. Its symbolism is significant. Its meaning is deeply spiritual. It can be beautiful.

But the Disciples of Christ stand in danger of losing immersion—one congregation at a time—unless some of the current practices go through a refining process.

No one objects to the symbolism of the "burial of the old self" as he is submerged, and the "birth of the new person" as he is lifted up from the water, but many sincere people do object to the careless manner in which many converts have been baptized. We criticize our leaders for their emphasis on mechanics and their neglect of theological meanings. But sometimes procedure defies an understanding meaning—especially in relation to baptism.

The time has, for the most part, passed when baptized persons come dripping out of a lake or stream, clothing sticking to them until a robe or blanket can be thrown over their shouldershair dripping-only the bushes for a dressing room. But the time has not passed when a church, usually a small one, must move the pulpit furniture, rearrange the flowers, and make various adjustments to get ready for baptism. Some churches must remove a rug, open a trap door, erect rods and curtains-all to prepare for a service a day in advance—and still have only a makeshift arrangement.

In hundreds of our churches no

individual dressing rooms are provided, so the women are together in one room, the men in another, with no real privacy provided as they prepare for what should be one of the high moments of their whole lives. often there is no adequate interpretation of the sacredness of the occasion and it is not unusual to hear someone remark about "being dunked," "taking a bath," or "going for a swim."

In some instances the minister does not possess a pair of baptismal boots and when he does it does not follow that he wears a freshly pressed shirt, a dark tie and a baptismal robe.

Sometimes the water is cold, and often it is too shallow or too deep. There may be no way to close the curtains after each individual is baptized. The congregation may hear the water drip and splash—and wonder what the hallway and floors are like after the service is over.

In some churches preparation is made well in advance and equipment is conducive to worship, but all too often the mechanics of baptism are a disgrace to the congregation and to the brotherhood.

May we suggest—more briefly than we would like—some specific steps that a congregation may take to give the service dignity and meaning?

1. If you are building or remodeling, let the Board of Church Extention review your plans. (110 S. Downey Ave., Indianapolis 7, Ind.)

- Ask your department of worship to study all phases of your baptismal services and make specific recommendations.
- Include in your next budget an adequate amount for baptismal gowns, slippers, towels, handkerchieves—and a complete outfit for your pastor.
- 4. Recommend whatever dressing rooms or "stalls" that are necessary to provide privacy for every person baptized.
- 5. Let the minister interpret to all candidates not only the *meaning* of baptism but the *procedures* as well.
- Include the service of baptism in the morning hour of worship, making sure every detail is arranged in advance.
- 7. If possible close the curtains from a distance rather than have a distracting figure move about near the candidate and the pastor.
- 8. Baptize the men first, then families, then the ladies. It is meaningful to have husband and wife stand together in the baptistry, each witnessing each other's baptism.
- Do everything possible to make the service beautiful, meaningful, and reverent—even to creating an appropriate worship setting where each candidate may pause for prayer as he enters the baptistry.
- 10. Help the entire congregation become aware of the solemnity of the occasion; hold occasional instruction and rehearsal sessions for all who will participate.

If immersion is to be meaningful to us as a people, we have a long way to go to make it so. The large churches in the cities cannot be considered as representative of the brotherhood when two-thirds of our congregations have fewer than 250 members.

Let the reader take this, not as criticism, but rather as a sincere reminder of needed improvement.

Samuel F. Pugh is national director of church development for The United Christian Missionary Society, Indianapolis.

# CAMPUS

### TCU Faculty Shifts

FORT WORTH—Forty-seven new faculty and staff members, including 35 full-time teachers of whom 14 hold the doctorate degree, have joined Texas Christian University for its 87th session which opened Sept. 14.

Several important administrative changes are in effect as the new year opens. Dr. M. E. Sadler, starting his 19th year on campus, moved up to the newly created post of Chancellor Sept. 1.

He is continuing as TCU's chief executive officer.

Dr. D. Ray Lindley, vice-president since 1953, became the university's seventh president on the same date. He will have charge of all administrative and academic details.

Among the new faculty members are two department chairmen. Dr. Gustave Ferre, formerly dean of the Cotner School of Religion in Nebraska, becomes head of the philosophy department.

D. Wayne Rowland, a Disciples layman from the University of Southern Illinois, takes over in journalism

Named to full professorships this fall are Dr. Cecil A. Jarman in undergraduate religion and Dr. James Whitsett who takes the Fort Worth National Bank Chair of Finance in the School of Business.

### Atlantic Christian Limit

WILSON, N. C.—Atlantic Christian College here has been forced to discontinue registering students for the present term. They have already passed their ceiling for enrollment.

"We had hoped to keep the student number at 1,150," Dr. Arthur D. Wenger, ACC president, said, "but we have already gone above that figure and are obligated to enroll about 40 additional students for special Saturday classes."

President Wenger explained the situation when he said, "Any more addition to our present enrollment would overtax our facilities. The enrollment crisis is at hand and we have to do as much as we can to give students an opportunity to attend college."

### Hiram Chaplain

HIRAM, OHIO-Dr. John Thompson is now chaplain and associate professor of religion at Hiram College

here. He will teach on a half-time basis and act as pastoral counselor for the student body.

Dr. Thompson received his B.A. from Texas Christian University, his B.D. from Princeton Theological Seminary and his Ph.D. from the University of Edinburgh in Scotland.

The appointment of Dr. Thompson represents a cooperative project on the part of the college and the Ohio Christian Missionary Society.

As a teacher, Dr. Thompson will

As a teacher, Dr. Thompson will be a member of the college faculty and as chaplain he will serve under the direction of the Ohio Society. This is the first time such an arrangement has been made.

Dr. Thompson formerly served as pastor at First Christian Church, Griffin, Ga., and First Christian Church of North Dade at Miami, Fla.

### Phillips: 53rd Year

ENID, OKLA.—September 16 marked the start of school for the 53rd year at Phillips University College of the Bible, undergraduate division, according to Acting Dean Robert G. Martin.

Possessing an average of five years' advanced study beyond the B.A. degree, this faculty averages 12 years' teaching experience at Phillips.

These include 10 full-time faculty members who teach classes which are kept large enough for inspiration and small enough for personal counsel. Each teacher is an ordained minister with experience in the full-time work within his field.

### Twins at Bethany

BETHANY, W. VA.—Two sets of eighteen-year-old twin sisters are among the approximately 210 freshmen entering Bethany College for the 119th annual school year which began Sept. 17.

They are Miss Sally Brinson King and Miss Sandra Margaret King of Tampa, Fla., and Miss Judith Ann Torpy and Miss Jean Mary Torpy of Morristown, N. J. Miss Sandra Margaret King plans a career as a nurse and Miss Sally Brinson King as a religious education director. Both Miss Judith Ann Torpy and Miss Jean Torpy plan to become school-teachers.

These additions will bring the sets of twins attending Bethany College to four. The others, all members of the junior class, are Lewis Trosch and Carl Trosch, sons of Mr. and Mrs. Carl H. Trosch, of Wheeling, W. Va., and Anne and Helen

Moncilovich, daughters of Mr. and Mrs. Nick Moncilovich, Steubenville, Ohio.

The total student body is approximately 660.

### **Phillips TV Credits**

ENID, OKLA.—Phillips University is now granting credit for two science courses offered by television.

Dr. B. Kenneth Lewis, head of Phillips science department, announced that three hours of credit per semester may be gained in this way.

The nation-wide program is called "Continental Classroom," sponsored by the American Association of Colleges for Teacher Education, the American Chemical Society and the National Broadcasting Company.

Most local NBC stations carry the courses taught by outstanding nationally known authorities in their fields. Courses began Sept. 28 and end May 27, 1960.

### Grant to Hiram

HIRAM, OHIO—Hiram College was among 75 privately supported colleges and universities receiving direct grants from Eastman Kodak Company's program of financial aid to education according to an announcement by Hiram president Dr. Paul F. Sharp.

Hiram's share of the nearly \$300,-000 was \$2,000. The grant was made in the name of Dr. William D. Hoskin, a 1942 graduate of Hiram, who has been with Kodak since 1954.

### **NEWS CAPSULES**

● The congregation at Ault, Colo., Howard V. Leslie, minister, believes it is setting a good example for the small community regarding the stability of marriage.

Listing only 90 members, the church has 12 couples who have been married 27 years or longer.

These include Mr. and Mrs. G. A. Sidwell, who have been married 53 years, and Mr. and Mrs. E. A. Robbins, who have been married 52 years.

● Donald T. Hogan, pastor of Oakhills Christian Church, Butler, Pa., recently conducted cornerstonelaying ceremonies marking the beginning of the first unit of the church's permanent building.

Organized in April of 1956, the congregation now meets in a temporary building on its 12½-acre lot. The church is sponsored by North Street Christian Church, Butler, which purchased the lot and is giving \$25,000 toward the erection of the building under auspices of the Pennsylvania Christian Missionary Society and The United Christian Missionary Society.

### NEWS CAPSULES

- Miss Mary Elliott, state children's worker for the Illinois Disciples of Christ, was in Edwardsville, Ill., recently to assist the teachers of the children's department in the First Christian Church there. She met with the teachers and assistant teachers to help them with class material and problems of teaching.
- Clarissa Start, columnist for the St. Louis Post-Dispatch, spoke at the September fellowship supper of the Webster Groves Christian Church. All of the church school teachers and workers were honored on the occasion.
- Carl H. Wilhelm has retired as pastor of the Congregational Church at Lisle, Ill. His previous pastorates included: Chicago Heights Christian Church, and congregations located in Lincoln, Neb., Topeka, Kan., Blackwell and Ada, Okla., and Pontiac and Lawrenceville, Ill. Mr. Wilhelm plans to do interim supply pastoral work.
- Ralph E. Bennett, pastor, First Christian Church, Alexandria, Va., was recently elected president of the Alexandria Council of Churches.
- The ministers and their wives of southeastern Ohio gathered at the summer home of Joe Daab near McArthur, called "Happy Acres," for their fall "pow-wow" on Sept. 14. No business is conducted at these meetings, only fellowship, recreation and "letting down of the hair." Thirty ministers and their wives, together with three children, were present. Next meeting will be at Chauncey, Ohio, with Hal Zug as host on Dec. 7.
- ◆ Clayton P. Shepard recently preached at the Custer Air Force Station chapel in the absence of the chaplain. Mr. Shepard is assistant director of religious affairs, national headquarters, Office of Civil and Defense Mobilization. He was called to this present work from the pastorate of First Christian Church, Cimarron, Kan.
- Lubbock View Christian Church, Lubbock, Texas, recently broke ground for its new church. The construction contract for \$62,520 has been awarded and plans call for completion this winter.

- B. R. Hollis, pastor of Salisbury, Mo., Christian Church, was honored recently upon the observance of his birthday. The Senior Women's class sponsored the occasion which included a church dinner attended by members of the class and church and church school leaders.
- Russell E. Palmer, minister of Creighton Christian Church, Phoenix, Ariz., assisted by the sanctuary choir, presented the television program "The Open Book" over station KTVK-TV recently. This weekly program is sponsored by the Phoenix Council of Churches.
- Leroy Ashworth and Miss Mary Lois Brown were married recently. Mr. Ashworth is minister of Calvary Christian Church, Martinsville, Va., and Miss Brown is a graduate of Lynchburg College who is teaching there.
- Mr. and Mrs. Stan Harbison, recent graduates of Bethany College, Bethany, W. Va., have moved to New Haven, Conn., where Mr. Harbison has enrolled in Yale University Divinity School. Mrs. Harbison will serve as secretary to the graduate studies committee and to Prof. H. Richard Niebuhr.
- ♠ Marion A. McQuary is serving an ad interim ministry with First Christian Church, Eugene, Ore. Until his retirement a few years ago, Mr. Mc-Quary was minister of First Christian Church at Billings, Mont.
- Richard Johnson was ordained Sept. 13 to the Christian ministry by First Christian Church, Bartlesville, Okla. George Beazley, Jr., is pastor of the Bartlesville church. Mr. Johnson, son of Mr. and Mrs. Norris Johnson, Bartlesville, graduated last June with the B.D. degree from The College of the Bible, Lexington, Ky., and is now continuing his studies at the University of Chicago in preparation for the Ph.D. degree in the field of New Testament.
- Richard English, minister of Christian education at First Christian Church, Duncan, Okla., was ordained to the Christian ministry by First Christian Church, Anadarko, Okla., on Sunday, Sept. 6. Dr. Eulis Hill, executive secretary of the Oklahoma Christian Missionary Society, preached the ordination sermon.

- To honor their minister, Joseph W. Wick, who recently graduated from Christian Theological Seminary, First Christian Church, Lafayette, Ind., presented him with a \$125 clothing certificate, \$50 worth of records and a "stereo" record player.
- The Department of Education and Psychology at Atlantic Christian College, Wilson, N. C., recognizing the need in elementary schools for an improved program of teaching science, held a special conference on "Teaching Science in the Elementary School" Oct. 9-10. Special lecturer for the conference was Dr. Glenn O. Blough, professor of elementary education at the University of Maryland. Dr. G. A. Constantine is chairman of the department of education and psychology at ACC.
- All members of the Christian Church (Disciples of Christ) who have moved into the vicinity of Poughkeepsie, Wappingers Falls and Beacon, N. Y., are asked to contact: Walter E. Evans, Rt. No. 2, Van Voorhis Terrace, Wappingers Falls, New York. An effort is being made to start a Christian church in the area.
- ◆ First Christian Church, Cumberland, Md., has started a nine-monthlong program of evangelism and membership development. John W. Frye, evangelist with the department of evangelism of The United Christian Missionary Society, will be guest leader for a visitation and preaching program Nov. 10-22. Ralph E. Burnette is pastor of the church.
- Dr. and Mrs. Roy C. Snodgrass celebrated their golden wedding anniversary Sept. 6. A reception was held for them at First Christian Church, Amarillo, Texas. Dr. Snodgrass, who retired a few years ago from Brite College of the Bible, Texas Christian University, Fort Worth, where he served as dean, formerly was minister of First Church in Amarillo and Central Church, Enid, Okla.
- The churches of district 9 of the Missouri Association of Christian Churches observed "D" Day Sept. 13. The occasion, which has been observed for several years, was used to promote the district convention and three district projects. One of the highlights of "D" Day was the annual exchange of pulpits by the ministers of the district.
- A foreign exchange student from Germany has recently been welcomed to the family of First Christian Church, Amarillo, Texas. The youth, Bernd Kirsh, enrolled in Tascosa high school where he is a senior. Newton J. Robison is pastor of the Amarillo church.

### —PROTESTANTISM

(Continued from page 5.)

means, then, that faith at any stage is held tentatively until the spirit of God moves us another step forward. It cannot by its very nature crystallize and become a hard-set body of facts to be accepted as the correct information. It is not inside stuff. It is a developing encounter with a person. It is a venture from what little we know into the larger realm of the unknown. It is a step-by-step process through which we go with open mind and dedicated heart. As such it is exciting! It is challenging! It is satisfying!

My friends, don't let anyone sell you a package deal. They will be robbing you of your birthright of freedom to explore God's creation and of knowing Him whom to know is life eternal.

Servants of the Great Adven-

Patriots of God's Fatherland, Fired by one supreme ambition, Ready for the call we stand.

Cleanse our minds, thou love all ruling,

Steel our wills, unbind our eyes, That we may see aright Thy kingdom.

Make us daring, free and wise.2

So may it be!

PRAYER: Our God and our Father, we thank Thee for the faith with which Thou hast challenged us. We thank Thee that Thou hast given us individuality and hast recognized our own minds and our own spirits, and challenged us and called us to be free men. Help us not to be afraid of freedom even though it puts upon us great responsibility, even though it calls for choice and the making of decisions. Give us such a love of freedom that we shall not give it up of ourselves not let it be taken from us as long as life is within us. This we ask in Jesus' name. Amen.

### -RETURN

(Continued from page 15.)

to them. "Where's Aunt Huldy?" he panted. "Jeb Williams has had a heart attack and we can't find the doctor."

Margaret looked full in Don Hudson's face. "Aunt Huldy isn't here, but I think Dr. Hudson can help."

"You know?" Surprise was written all over him.

"Of course. I've known all the time. Do you have your medical bag?"

"It's in my car." He could not overcome his surprise. "Does Aunt Huldy know?"

"No, Don," was the reply. "She reads only the local papers; she hasn't the least idea."

"Donnie, boy, you're a doctor?"
Jeb greeted feebly as Don opened
his bag. As Hudson nodded
agreement, the old man smiled
at him. "I'll be all right, son.
We'll go fishing many a time
vet."

"That's right, Jeb," was the reply. "Now be quiet and rest."

The next day Don Hudson made ready to return to the city. Although nothing was said, he could see the disappointment in the faces of Aunt Huldy and Margaret Street. Only Jeb voiced his thoughts.

"Come back, Donnie, boy," he pleaded. "We need you."

"I'll be back in the spring," he promised, "to see how the church is." His words were to

Jeb, but he looked at Maragret.

The next few months were long ones to Don Hudson. He fast gained a reputation as a physician, but his patients did not appeal to him as the mountain friends did. He did not enjoy the sophistication of the city, but longed for the free air and wonderful comradeship of the mountains.

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Christmas Eve saw him back in Bald Knob, opening a familiar front door. Inside, he could hear the voices of Aunt Huldy and Margaret Street.

Margaret uttered a glad cry as he appeared. Aunt Huldy spoke in a forcedly casual tone.

"So you're back, are you? I knew you would be, but it took you a long time to make up your mind. You're here to stay now, aren't you?"

"Yes, Aunt Huldy," was the reply. "I'm still a mountain boy at heart. I've decided my place is here."

"I thought you would all the time," was Aunt Huldy's answer, "but you had to make up your own mind. I knew you were studying to be a doctor long ago, and hoped you'd come back to us. We need you so much," she added simply.

"I'll need you, Aunt Huldy," he told her, and his eyes told Margaret Street that these words included her, too, and he was hoping she would help him in his work with the mountain people he loved.

### TIMETABLE

by Edith Lovejoy Pierce

Give us more time to wallow in our sins:
This town is not where brotherhood begins.
We need more time to get from here to there;
We haven't started moving anywhere.
Unruly haste, and things get out of hand.
Leave us our little houses built on sand.
Our rights are threatened. Grant another stay.
We're not yet ready for the Judgment Day.
A thousand years, and things will start to whiz.
We are not ready yet.—Alas, God is.

<sup>&</sup>lt;sup>2</sup>From *I Believe*. By Bishop Gerald Kennedy. Abingdon Cokesbury Press.

### Disciple Author

Leila Tremaine Ammerman, wife of Roy E. Ammerman of Park View Church, Portsmouth, Va., has sold three books for church school use to Abingdon Press.

The Easter Program book contains complete Easter sunrise and Easter evening song services as well as plays, recitations and departmental services.

The Mother's Day program book contains two complete motherdaughter banquet services as well as supplemental materials. These will be published in the spring, 1960.

The Christmas program book will contain pageants, plays, recitations and "Star of Glory," used by the Christian Women's Fellowship in 1954. This will be published in the fall of 1960.

### New in Capital Area

WASHINGTON, D. C .- Mt. Rainier Christian Church of the Capital area has commissioned 100 of its leading members to start a new church at Hyattsville.

The new congregation has been named University Christian Church.

A building site costing \$60,000 was purchased about two years ago and is now over two-thirds paid.

On a recent Sunday Marion B. Brinson, pastor of Mt. Rainier church, preached to his congregation and then 100 members with their new minister, W. Gerald Flinn, were commissioned by the Mt. Rainier church to go and establish the new congregation.

• Master Sergeant Truman P. Woodford has been named "Airman of the Year" at the Elgin Air Force Base in Florida. He is church school superintendent of First Christian Church at Fort Walton Beach, Fla.

### New Building at Lynchburg, Virginia



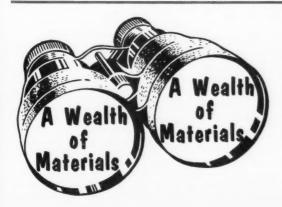
THIS NEW BUILDING OF FIRST CHURCH, Lynchburg, Va., was constructed at a new location as a result of the changing urban con-

The mother of Discipledom in the Lynchburg area, First Church was founded in 1874.

The \$400,000 building was dedicated June 14 with Dr. Roger T. Nooe of Nashville, Tenn., preaching the dedication sermon. The formal dedication was led by the minister, A. Garnett Day, with the dedicatory prayer given by Myron Kauffman, executive secretary of the Virginia Christian Missionary Society.

T. Gibson Hobbs, Jr., an elder of the church, served as building chairman. This building includes, besides the sanctuary, an education building, with 14 classrooms, church parlor, kitchen, fellowship hall and storage rooms, rest rooms, choir robing rooms, baptismal robing rooms, church office and pastor's study. The sanctuary has a seating capacity of 460 and the choirs 36.

• Four Christian Churches of Tonawanda and North Tonawanda, N. Y., held a joint board meeting to discuss the possibilities of working closer together. Those present "brainstormed" possibilities which ranged from fellowship projects to the ultimate merging of ministry into one staff with a central office. The meeting was held in the Payne Avenue Christian Church, with Howard Dungan, host pastor, as chairman.



### WORTH REPEATING TWICE!

The 1959-60 WORKERS' CONFERENCE PACKET contains 12 leaflets, four to six pages each, that give materials for planning a monthly meeting for all workers in the church school. In each leaflet are aims of the meeting, a program outline, suggestions for advance preparation, details of the program, ways to adapt the program and suggested resources. Programs are organized around a theme for each quarter-may be used in a variety of ways to suit your local situation. \$1.00 per packet

Order from Christian Board of Publication Box 179, St. Louis 66, Missouri



### Thoughtful Layman

Editor, The CE-FR:

The "Letters" section of your August 23 issue contains two radically different views of the "Statement of Faith" proposed to the United Church of Christ, and no doubt these bracket a landslide of reactions

Of particular interest to me was Brother S. S. Lappin's letter which I believe sees the "Statement" as a latter-day creed being imposed upon unsuspecting congregations by a denominational super-organization. If I read correctly, this conclusion arises from a conviction that organizations above the congregational level have no right to be called a part of the church or to carry on the Lord's business.

Having served on the official boards of only two churches, my experience is sadly lacking when compared to Brother Lappin's and, thus, I have a problem.

I gather that the business of a "church" is to express the revelation and will of God with the help of the Holy Spirit. Sometimes, however, I have found the so-called "democratic church" expressing the will of people who act like inmates running an asylum. On the other hand, a few agencies and conventions have occasionally shown evidence of being workshops guided by a heavenly power.

My problem is that I see a church as a group gathered in Christ's name (Matt. 18:20) to do the Father's will (Matt. 7:21), and find no scriptural command that those gathered shall live in the same com-Thus depending on its munity. faith and activity, a convention can be a church and a congregation can be worse than denominationally narrow.

The action of formulating a "Statement of Faith" which is not being forced on anyone but must exist on its own merits does not seem downright unchurchly. While I am no proponent of creeds, I am sometimes concerned about the number of Disciples who use their freedom to condone personal ignorance and apathy. For this reason, I see the "Statement" as good reading and worth some humble thought.

Perhaps someone could write an article explaining just what we Disciples have found to compensate positively our creedophobia and or-

ganization schizothymia.-E R V I N G. PRITCHETT, Cincinnati, Ohio

### **Unity Presumptuous**

Editor. The CE-FR:

S. S. Lappin wrote in the August 23 issue that Walter Sikes' article on the new United Church of Christ. "offened my intelligence, challenged my convictions and raised my ire." This is precisely what Mr. Lappin's letter did for me.

Just what horrendous crime has the United Church of Christ committed to arouse these verbal bristles?

It has been guilty of uniting! These "well-meaning," "groping" "groping" people have had the effrontery actually to express the unity of the Christian faith in organic union. They have shamelessly become "one body in Christ." This "presumptuous," "multicolored conglomerate denomination" has had the unmitigated gall to take seriously Jesus' unanswered prayer in Gethsemane that his disciples "may all be one." Fie on them! . . . .

The United Church of Christ originates from four separate denominations and will become one. This would appear to be a reduction in the number of denominations, and a step forward in the restoration of the unity of faith and love in the New Testament church. If this is a work of the devil, he is working against himself.-Scott SIMER, New Philadelphia, Ohio

### Extra Usage

Editor, The CE-FR:

Certainly do appreciate the new format of The Christian Evangelist-Front Rank-and also its readabil-

You may be interested to know that we use the articles, covers, cartoons and even the advertisements for the church bulletin board at Magnolia Avenue Christian Church in Fort Worth.-Mrs. Louis A. SAUNDERS, Fort Worth, Tex.

### **Disciple Roots**

Editor, The CE-FR:

If we Disciples of Christ are to engage in a continuing self-interpretation and self-evaluation, let it be of the kind represented by Dean W. B. Blakemore's article "John Calvin and the Disciples of Christ."

(CE-FR, Sept. 6, 1959.) His sense of our Protestant past is penetrating and just.

The roots of the Disciples of Christ go deeper than the experience of our forefathers on the American frontier, as important as that experience may be, and they are ecclesiastical and theological roots, no matter how resolutely we have tried to hide this character of our origins from ourselves.

I sincerely trust that a positive response to Dean Blakemore's article will encourage him to write at greater length from this point of view and with an ecumenical audience in mind.-George C. STUART, Indianapolis, Ind.

### Inspiring

Editor, The CE-FR:

The column by Dr. Hastings in The CE-FR of July 26, 1959, was even more inspiring than usual. To think that a fine Christian woman gives to help all churches in her community puts many of us to shame.—Mrs. Paul Moorman, Watsonville, Calif.

### **Sunday Buying**

Editor, The CE-FR:

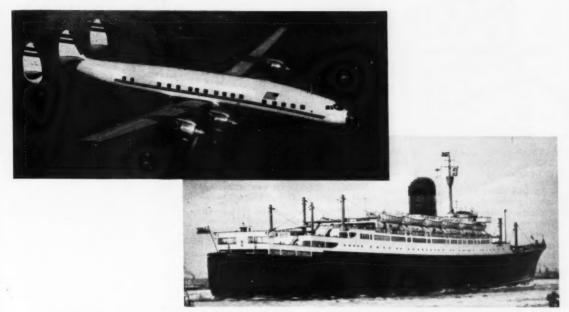
I am ashamed of the churches we call "Christian" nowadays. How can the Council of Churches and good Christian people suggest that everyone discontinue Sunday buying? Didn't Jesus say that the Sabbath was made for man and not man for the Sabbath? In this modern age we do what is right-as long as it doesn't hurt the other fellow.

I believe in Sunday buying-but not to an excess! Many folks work long hours and have only Sunday to do their shopping. We have to eat and shelter ourselves to the best of our knowledge.

If we close businesses on Sunday, what happens to the Seventh Day Adventists and the Hebrew religion? Just because we believe the Sabbath is Sunday—should they suffer be-cause of our belief? "Love thy fellow neighbor"-unless he's Jewish or Seventh Day Adventist?

This is not Christian! This is selfishness through one denomination! Why should others suffer because we believe our system is right? Ours might be wrong and others right! Careful, before we tread on our brothers' toes!-RICHARD L. CORAM, Canton, Ill.

### YOUR HIGH FELLOWSHIP EXPERIENCE



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# 6<sup>th</sup> ASSEMBLY

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### "You Are What You Read"

# BOOKS

### Most Succinct Statement

Theology of Culture. By Paul Tillich. Oxford University Press. 213 pages. \$4.

In this short but provocative and often profound book, the greatest Protestant theologian of our century returns to his first love. Forty years ago Tillich's first published speech "On the Idea of a Theology of Culture" appeared. During these forty years this theme has been closest to Tillich's heart and has found expression somewhere in everything he has written—even when that writing has not centered in theology and culture.

The basic structural scheme is simple. Tillich first discusses a few basic considerations such as the nature of religion and culture, philosophy of religion, and a religious analysis of culture. Central is Tillich's insistence that religion is not a special function of man's spiritual life, but rather it is the dimension of depth in all of its functions.

Here Tillich argues against both those theologians who hold that religion is a gift of the Spirit (revelation) and those scientists who hold that religion is a transitory creation of the human spirit but certainly not an essential quality of it. With Augustine, Tillich believes that the ontological approach to philosophy of religion will overcome the gap between religion and culture.

Religion and culture have become estranged from each other, but are not strangers at all, since both are conditioned by "ultimate concerns." Both "religion" and "culture" are inevitably religious, since being religious is "being in a state of ultimate concern."

Tillich argues that the ontological approach transcends the realism-nominalism controversy (p. 23), yet he defines "Being-itself" as "the power in everything that has power," which is an assertion of realism certainly although Tillich seeks to avoid this by asserting that this Being-itself is not ens realissimum (p. 24).

As is to be expected, Tillich ad-

vocates existentialism as the current philosophy which is most adequate in its understanding of modern man and his predicament, and links it with psychoanalysis as the tools by which modern man can understand not only himself but his fellows.

Pursuing these leads Tillich discusses art, philosophy, science, ethics, and education using his familiar "method of correlation" in which cultural areas raise the questions and systematic theology provides the answers. For Tillich these answers come from his own theological perspective which is dominated by Reformation theology, particularly that of Lutheranism.

In a following section on "Cultural Comparisons" Tillich provides a personal witness to the impact of "pragmatic" American theology on his own theological thought, discusses religion in the U.S. and in Russia, and evaluates Martin Buber's thought for Protestantism.

The volume ends with Tillich's conclusions as to how we Christians can communicate the gospel in times like ours. In essence, he says we must (1) understand modern man's predicament, (2) participate (but not too much), and (3) witness to the "New Being."

While reading this book the impression from Tillich's previous works was strengthened, i.e., the profound influence of certain historical and contemporary thinkers upon him—Augustine, Jakob Boehme, Schelling, Kierkegaard, Heidegger, and many schools of "depth psychology." Tillich's grasp of a wide complexity of learning and scholarship is constantly amazing—and is evident throughout.

This book may well prove to be Tillich's most succinct and able statement of his thought. Regrettable as it is that the book contains no index, this fact should not deter either friends or foes of Tillich's thought from rushing out to buy it. And then to read it along with the late E. E. Aubrey's Secularism—a Myth will be a stimulating experience.—Frank N. Gardner

### Guidance From Britain

Toward Christian Marriage. By W. Melville Capper and H. Morgan Williams. Inter-Varsity Press. 128 pages. \$2.25.

There is a continued need for good guidance material for young persons preparing for marriage. Youth workers will welcome this fine little book by two British physicians who were asked to prepare it because they were known to be medically able and dedicated Christians. They have avoided medical style and have written in words and thought forms familiar to the mature and convinced Christian layman.

It is refreshing and worthwhile to read a statement which is firm, clear and yet understanding on questions of sexual morality. The highest Christian ideals are thoughtfully defended on Biblical and ethical grounds. It is refreshing to see a basic faith in the ability of the reader to understand and choose the right when he has been given good advice.

The only limitation is that, though the authors speak as if they do indeed understand the gospel and psychology in depth, they seem to rely on advice giving as the primary influence in character guidance. The troubled person and the psychologically trained reader will get the impression this book was written for the healthy. And indeed it is. And very helpfully so.

One large asset is a chapter by Mrs. Dorothy Watts from the woman's point of view, which considers the feelings of those who do not marry and points, as does the whole book, toward the ideal that Christian marriage is a quality not necessarily found in a marriage union, but often found in the lives of the unmarried as they give themselves to others in Christlike love. There are also several brief but helpful appendices including statements on mixed marriages and on medical aspects of marriage.-JACK M. SHERLEY



## Here Are Just a Few

of the many carefully selected Bethany Press books. Written by prominent Christians, there are books on almost every Christian topic, from the Early Church through world missionary to the Space Age. Examine these books on your Christian Literature Week Exhibit-read more and be informed!

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Disciples of Christ, A History (Revised), Garrison and DeGroot, (not illustrated), (10D268), \$6.00 The Bible and Our Social Responsibility, Lunger, (not illustrated), \$.75

Whence and Whither the Disciples of Christ, Garrison (not illustrated), \$.75

Your Face in This Mirror, Stevenson (not illustrated), \$.75



### LET'S TALK IT OVER

by F. E. Davison

QUESTION: What do you think of the "Shepherd Plan" of evangelism? We tried it for a while in our church and some of us decided it did more harm than good. I don't believe church members who are absent from church want to be checked on every Sunday and I don't think prospects want to be visited every week.

ANSWER: Never have I tried quite so elaborate a plan as your letter outlines for "The Shepherd Plan" but there are many features of it that certainly deserve commendation. I have never been pastor of any church that was guilty of doing too much calling but I have tried to lead where the members did far too little calling.

It is true that not everyone knows how to do church calling but with a real desire most everyone can learn how. I was a house-to-house agent four weeks in my life and when I began I had doors slammed in my face and many other insults.

Experience taught me that even a house-to-house agent (who was seeking to enlarge portraits) could be kind and gentle in his approach and if he did his work well the prospect would feel that a long-lost relative had called for a visit. I did not always make a sale but usually I made a friend.

One of the great enemies of the church is indifferentism and any plan that will arouse indifferent members to the aims and purposes of the church is certainly a good plan. I don't know much about the methods of Communism but I feel sure that a Communist does not hesitate to arouse an indifferent Communist or to make repeated calls upon prospective Communists.

"The Shepherd Plan"—or any other plan that causes a church to face its potential—is a good plan. A church of 500 members has a potential of 500 new members a year if each member can be fully awakened to the call of the gospel.

That same church composed of possibly 150 families perhaps represents a weekly income of \$25,000 a week. A tithe of that income shows a potential of \$130,000 a year. One-half of that amount given to world outreach would bear a mighty witness for Christ and his church.

It is possible that your pastor failed in the manner of presenting the program—we pastors do make mistakes occasionally. Then again it is quite possible that the members of your church were trying to dodge their own responsibility by finding fault with the plan.

QUESTION: Our newspapers in the East have carried the story of a minister in a Midwestern state supporting the repeal of prohibition in his state. Would that minister be speaking for our brotherhood, his own church or for himself?

ANSWER: I have always thought I was a part of our brotherhood and I am quite sure

that the brother was not speaking for me when he championed the cause of repeal. It is possible that he was speaking for some of the members of his own church but I am confident that he was not speaking for all of the members. If you asked him I expect he would say that he was speaking only for himself. Five million alcoholics in our land with another two million problem drinkers certainly proves that repeal has not solved our liquor problems.

In fact, it has multiplied them by ten and maybe by twenty. Newspapers, magazines, radio and television plus billboards are trying to create more drinkers. It is a matter of deep regret that any minister would give his blessing to any form of the liquor business.

Church Chuckles
by CARTWRIGHT



"This seems an appropriate time to say a word about the overdue pledges."

